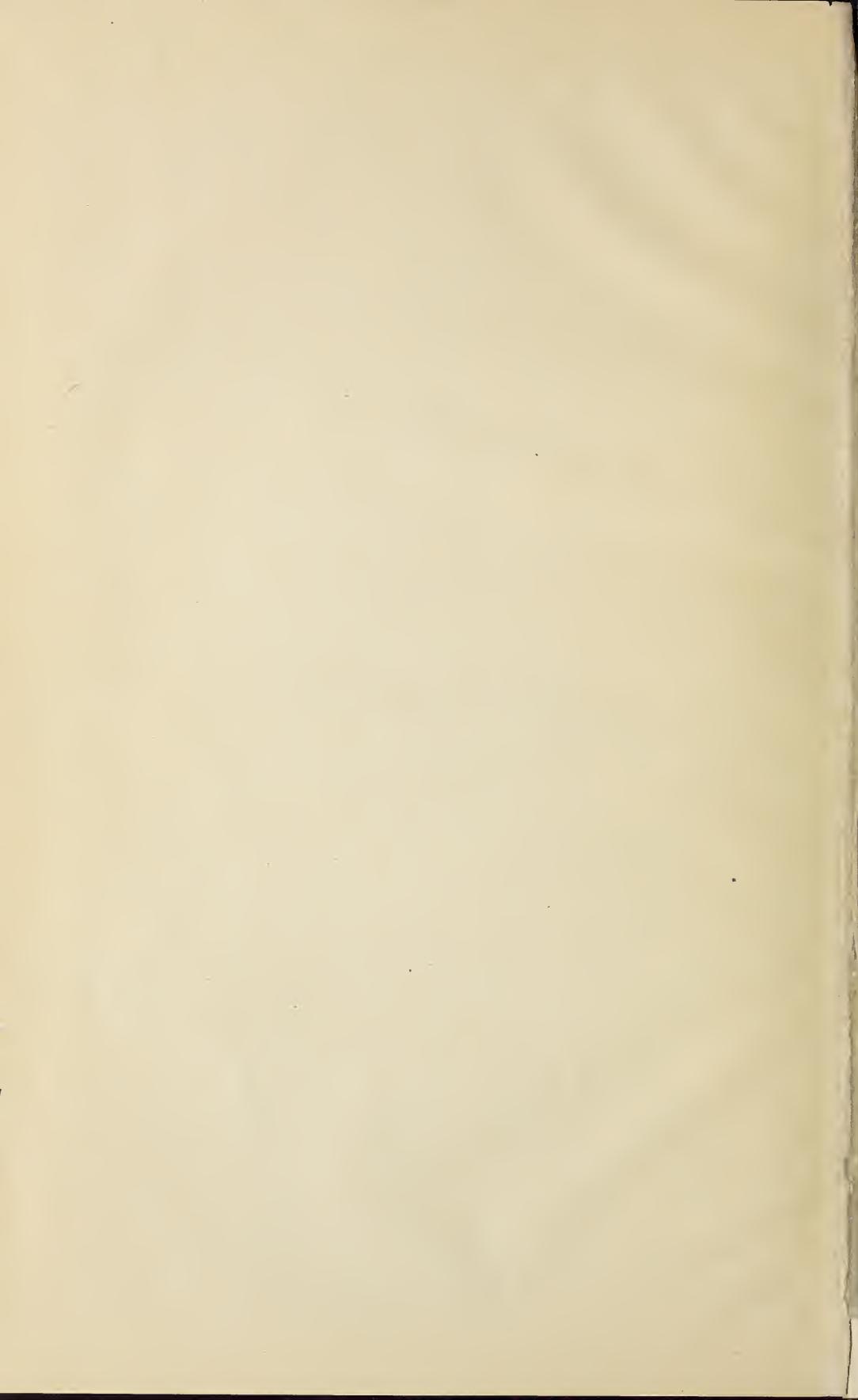


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Massachusetts. Commissioners to examine into  
" the condition of the Indians in the  
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## REPORT OF THE COMMISSIONERS

RELATING TO

## THE CONDITION OF THE INDIANS

IN MASSACHUSETTS.

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## Commonwealth of Massachusetts.

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### MESSAGE.

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COUNCIL CHAMBER,  
February 21, 1849. }

*To the House of Representatives :*

I herewith communicate, for the use of the Legislature, the Report of the Commissioners, appointed under the Resolve of the Legislature, passed on the 10th of May, 1848, "to visit the several tribes, and parts of tribes, of Indians, remaining within this Commonwealth, to examine into their condition and circumstances, and report to the next Legislature what legislation, in their opinion, is necessary in order best to promote the improvement and interests of said Indians."

These scattered and poor remains of tribes, who were once the numerous and powerful occupants of our hills and valleys, our lakes and rivers, of which advancing civilization has dispossessed them, have the strongest claims upon the government of the Commonwealth to do every thing in their power to preserve their existence, protect their rights, and improve their condition.

I commend the subject to your consideration, with the hope that the Report of the Commissioners, who have given to it great labor and attention, will lead to such legislative provisions as are demanded by justice and humanity.

GEO. N. BRIGGS.

## Commonwealth of Massachusetts.

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*His Excellency* GEORGE N. BRIGGS:

The Commissioners, appointed by your Excellency, under a Resolve of the Legislature, of May 10th, 1848, "to visit the several tribes, and parts of tribes, of Indians, remaining within this Commonwealth, to examine into their condition and circumstances, and Report to the next Legislature, what legislation, in their opinion, is necessary, in order best to promote the improvement and interests of said Indians," respectfully submit the following

### R E P O R T :

The duty imposed upon us by the first two clauses of the extract, recited from the Resolve, has proved far more laborious than was supposed, when its performance was commenced; especially the recommendation of measures "to promote the improvement and interests of the Indians," requires a wisdom to which we dare not claim, and involves a responsibility which we hesitate to meet.

Unwilling, as we should have been, to have assumed the task, had we been aware of its difficulties and importance, we have yet endeavored to carry out, to the extent of our abilities, the intentions of the Legislature. We have visited all the tribes and parts of tribes of Indians in the Commonwealth, except, perhaps, a few scattered over the State, who have long since ceased to be the wards of the State, and who are, practically, merged in the general community. We have seen them in their dwellings and on their farms, in their school-houses and meeting-houses, have partaken of their hospitalities of bed and board, have become familiar with their private griefs and public grievances, have congratulated them upon their privi-

leges, and consulted with them on their disabilities. Encountering, at first, not unnaturally, jealousy and distrust, we have found that these, almost invariably, yielded before the exhibition of our own kind sympathies, and our assurances that the Commission had its origin in none but the most friendly motives on the part of the government of the State. Reserve once removed, we have found them, almost without exception, communicative and confiding. If we fail in making a satisfactory statement of their condition and wants, it will not be for want of opportunities of observation.

We are tempted to turn aside from the path to which our instructions point us, and enter upon a field full of materials for historical inquiry and antiquarian speculation. We are among the "stricken few" who remain of the once undisputed sovereigns of the Western World. The blood of Samoset and Massasoit runs in their veins; and the same spirit which prompted the "Welcome, Englishmen," which greeted the weary Pilgrims, and relieved their fears of Indian hostilities, has ever since controlled the intercourse of nearly all the tribes, of which they are the remnants, with the whites.

During Philip's war, the "Praying Indians" formed a bulwark between the hostile Indians and the feeble colonists; and subsequently, when in their own quarrels, or as allies of a foreign foe, other tribes eagerly embraced the opportunity to take bloody vengeance for the wrongs of their race, these have, with more than Christian forbearance, uniformly favored their invaders. It might be useful to illustrate more fully this fact as constituting a claim for the most generous treatment by the State.\* It would be interesting to rescue from oblivion some of these fast fleeting mementoes of a people, soon to become extinct. We must leave, to the historian and the antiquary, what is not strictly within our province.

The names of the different tribes in the State are as follows: Chappequiddic, Christiantown, Gay Head, Fall River or Troy, Marshpee, Herring Pond, Grafton or Hassanamisco, Dudley, Punkapog, Natick, and Yarmouth.

The whole number of Indians, and people of color, connected with them, not including Natick, is 847. There are but six or

\* See Appendix F.

eight Indians, of pure blood, in the State; one or two at Gay Head, one at Punkapog, and three, perhaps four, at Marshpee. All the rest are of mixed blood; mostly of Indian and African.

This fact, of the admixture of African blood, usually predominating, in amount, over the Indian, is the only one common to all the different tribes; beyond that, the condition and circumstances of each are so peculiar as to require separate consideration.—In giving the statistics, we have, in all cases, taken all known to belong to each tribe, respectively, and supposed to be living, who may, if they should return, be entitled to whatever privileges and immunities belong to this people.—Under the head of foreigners, we include all, one or both of whose parents are not of Indian blood.

*The Chappequiddic Tribe.*

This tribe occupies a part of the small island of the same name, being a part of Martha's Vineyard, and separated from Edgartown by a narrow arm of the sea, which forms the harbor of that town. Their territory comprises 692 acres. It is on a bleak exposure, and the soil is barren, and yields a precarious subsistence to the most unremitting industry. The location appears to be remarkably healthy, not an individual, at the time of our visit, being confined, by either chronic or acute disease. The whole number of the tribe is 85.\* In 1828, the number of the tribe was 110.

Families,	.	.	.	12
Males,	.	.	.	43
Females,	.	.	.	42
Natives,	.	.	.	75
Foreigners,	.	.	.	10
Under 5 years,	.	.	.	11
From 5 to 10,	.	.	.	3
" 10 to 21,	.	.	.	19
" 21 to 50,	.	.	.	39
" 50 to 70,	.	.	.	10
Over 70,	.	.	.	3

The ages of the three oldest are 71, 82, and 94, all natives.

\* For names, see Appendix, A.

The Chappaquiddics depend for subsistence entirely, with the exception of those who go to sea, and of some few women who go out to service, upon agriculture. They are generally very industrious, securing, by economy and hard labor, a comfortable living, and some few adding, from year to year, to their little property, generally in the way of improvements of their lands. A few realize considerable sums in the summer from the sale of blackberries to the people of Nantucket.

Under the judicious oversight and counsels of their guardian, Hon. Leavitt Thaxter, they are far in advance of any other tribe in the State, in improvements in agriculture, and, indeed, in the arts and even elegancies of social and domestic life. Twenty years ago, they were preëminently a degraded people, unchaste, intemperate, and, by consequence, improvident; now they are chaste, not a case of illegitimacy, so far as we could learn, existing among them; temperate, comparing, in this respect, most favorably with the same population, in the same condition of life, in any part of the State, and comfortable, not inferior, in dress, manners, and intelligence, to their white neighbors. These favorable changes, they attribute partly to the division of their lands under the act of 1828, each occupant now holding his land in fee, and not liable to be dispossessed at the pleasure of the guardian, as under the old law, but mainly to the salutary influence exerted over them by their guardian. The result has been, new incentives to industry and economy, arising from an assurance of their rewards, and a love of approbation, and self-respect, which are at once the fruits and the guarantees of progress. Nearly all live in good framed houses, most of them comfortably furnished, and many of them with their "spare room" handsomely carpeted, and adorned with pictures and curiosities collected in the eastern and southern seas. Each family owns and improves from 5 to 30 or 40 acres. Generally they are tolerably well supplied with agricultural implements, and nearly all who live by agriculture have one or more yoke of oxen. The stock of the tribe is as follows:—1 horse, 31 horned cattle, 39 swine, 161 fowls, and 12 sheep. The value of estates, *at their own estimates*, varies from 200 to 1,000 dollars. Perhaps about half of the

land owners are in debt from 10 to 100 dollars, generally expecting to pay during the year.—Previous to 1828, the lands were all in common, the law of February 27, 1810, having provided that the commissioners appointed under that act should make a division which should continue ten years, and authorizing the guardian, at the expiration of that time, to make a new division. The commissioners, appointed under the act of March 10th, 1828, made a permanent division of the whole territory, dividing 487 acres among 17 families, and reserving 205 acres for public purposes, and for apportionment to any members of the tribe then absent who might afterwards claim a share. This division, though it was, of course, impossible to make it universally satisfactory, seems to have been made as wisely and fairly, as, under the circumstances, could be done.—The annual public income is about eight dollars, arising from the rents of the common lands, and applied to the support of the poor. There are now two paupers, who receive aid from the State, amounting, for the present year, to 128 dollars. We have no means of ascertaining the whole amount appropriated by the State to this tribe, as the guardian's account embraces also the appropriations to the Christiantown tribe. Both amounts will be stated when we come to speak of that tribe. Beyond the aid furnished, as above stated, by the State, the poor are assisted, so far as needed, in addition to the small sum received from the rent of the public lands, by voluntary contribution. As races, they have acquired, in the long school of oppression and proscription, a ready sympathy for individual suffering. In the language of Mr. Thaxter, "They are kind and considerate to each other in sickness and poverty."\*

They have a school, taught by a female, for three or four months each year. When we visited them, the school was closed, so that we cannot speak particularly of its condition. They receive from the State about forty-six dollars annually, being thirty dollars from the school fund, under the act of April 18th, 1848, and one quarter of the income of 1,200 dollars of the surplus fund, under the act of March 21, 1837. This constitutes their whole means of support for the school, being

\* Appendix B.

really unable to increase the amount by voluntary subscription. The whole number, between the ages of 4 and 16, is 15. With so small a school, and such limited means, their educational privileges must be of comparatively very little value.—They have no preaching or religious teaching of any kind. They raise no money themselves for the support of the Gospel, and receive none from the State, or from benevolent societies. Formerly, they received, from the President and Fellows of Harvard College, who are trustees of the "Williams Fund," a portion of the income of that fund. For reasons to which we shall refer more particularly when we come to speak of the Gay Head tribe, they have received, for several years past, nothing from that source. They are allowed to attend meeting, occupying a "respectful" position in the meeting-house of the whites on the adjoining territory.

Litigation is almost unknown. Probably in no part of the State, embracing an equal population, are there fewer difficulties resulting in a necessity for legal adjudication. At this moment, a difficulty in relation to a cranberry meadow exists, which will, however, undoubtedly be adjusted by the guardian. This fact, especially, considering the imperfect definition of their legal rights, is very creditable. They rarely commit offences, and they have learned patience under grievances.

The Chappequiddic tribe is governed by the act of March 10, 1828. As the same act applies to the Christiantown tribe, we reserve an examination of its provisions as applicable to both tribes.

Although litigation is rare, still, owing to supposed imperfections in the division of their lands in 1828, and to the illy defined position and maintenance of their legal rights against their white neighbors, there are difficulties among them, occasioning social alienations among themselves, and more or less of bitterness towards their neighbors. Difficult of adjustment as these are,—impossible of adjustment, indeed, as that class is which grows out of the prosperity due to the superior intelligence and thrift of a portion of the tribe, they are still such as to require legislative attention, and to justify, from a

good hope of the practicability of remedy, legislative interference.

The difficulties among themselves relate principally to the peat lands, the cranberry patch, and the fences. A portion of the peat lands are still held in common, and the arrangement is, that those, whose territory, under the division of 1828, did not include a portion of peat lands, might cut peat from the common lands, according to a particular rule. This arrangement almost necessarily leads to difficulty, and we concur with the guardian in the opinion, that it is desirable that these common lands should be wholly and finally divided.\*

The circumstances relative to the cranberry patch are fully stated by Mr. Thaxter. We agree with him in regard to the position of this dispute as a matter of equity, if not of law. But as there is some little ambiguity in the language of the Commissioners, and as the difficulty arises less from the value of the matter at issue, than from a propensity, in a few of the proprietors, to stickle for supposed legal rights, we endorse his suggestion that the conflicting claims should be settled by express enactment.

The Indians have as yet been, and still are, unable to fence, respectively, their allotments. They are obliged to pasture their cattle in the tethering rope. Farmers will readily understand the serious inconvenience of this necessity, and other troubles arising from the absence of fences.

By the act of January 26, 1789, the object of which was to provide for the division of the territory of the Island of Chap-pequiddic, "between the patentees and other purchasers, and the Indians on the said Island," the division line between the whites and Indians was defined, and it was declared that the "said patentees and other purchasers shall be at the sole and whole charge and expense of making, maintaining, and repairing the said divisional fence, and fences, any law to the contrary notwithstanding." Additional acts, more clearly defining and enforcing this obligation, were passed June 19, 1790, and June 16, 1796; and, by the act of March 2, 1829, "the guardian is authorized to compel the patentees and other pur-

\* See Appendix B.

chasers of lands on said Island, or their heirs, to make and maintain the divisional fence, commonly called the Indian line fence." It seems to us that this obligation cannot be legally evaded. The guardian, however, entertains some doubt about it, and has not yet thought best to attempt to enforce the law. The fence is now in a very bad state, and the crops of the Indians are constantly in danger from the cattle of the whites. Gradual encroachment upon the territory and the rights of the Indian,—the immemorial law,—has lost none of its prescriptive strength. No opportunity for its enforcement is still allowed to pass unimproved. The whole Island, say the Indians, belonged to their fathers. A large portion of it has been wrested from them, sometimes it may be, with the show, seldom with the reality, of an adequate consideration. By the act of 1789, the white man received the lion's share. They feel that they have the right to expect protection in the enjoyment of the few acres left to them. Whether additional legislation is necessary or not, the white proprietors ought to be compelled, as they have received the benefits, to fulfil the obligations, of the act of 1789.

There is a tract of common land, covered, many years ago, with valuable wood, now almost entirely worthless. It is unfenced, and, since the wood was cut off, the cattle belonging to the whites browse upon the young shoots, and prevent their growth. It is hardly worth enclosing, and the sooner it is sold for the benefit of the tribe, or divided among them, the better. We believe provision now exists for dividing this land.

There is also some complaint of the want of well-defined highways. Not unfrequently, if a "shorter cut" to a point of destination lies across a piece of cultivated land, drivers, particularly white men, do not hesitate to take it. In the case of one or two tracts, this is a matter of serious inconvenience.—The Indians also complain, that the whole of the highway, from the landing opposite Edgartown, and surrounding their territory, is on *their* side of the line fence, thus depriving them of several acres of their territory, and preventing the fencing of their allotments, without crossing the highway; whereas they claim, and justly as it seems to us, that one half, at least,

of the highway, should be on the land of the white men, and that it should be fenced on both sides.

Our inquiries here, as well as elsewhere, were directed particularly to the question, whether they desire a removal of the guardianship, and the enjoyment of the privileges, with the liabilities of citizenship. A very few of the male adults, perhaps only one, wished the removal of the guardianship. Probably a majority consider, that, as far as themselves individually are concerned, they are able to take care of themselves; but wish, if the guardianship should be abolished, that a counsellor might be appointed to advise them in difficulty, and assist them to improvement, say for five or ten years, until they felt entirely capable of self-control. Upon the whole, however, they are of opinion, that it will be better for them, as a whole, to remain as they are. A few are now voters, being taxed for lands, which they own in Edgartown. As a general thing, they feel no inclination to enjoy the privilege of voting, and incur the liability to taxation. No portion of the Indians of the Commonwealth are so well prepared to exercise the elective franchise as the Chappequiddics. Still, we have been compelled to abandon the hope we had cherished, that we might recommend a removal of their civil disabilities, and to express our decided conviction that, in the present state of the tribe, and of public opinion, it is best they should remain as they are. Where shall they go? Few towns are willing to receive them, with the liability to support their paupers. Why should they go? The elective franchise is a barren privilege, unless it carries with it, not merely constitutional and legal, but practical eligibility to office. When the social disabilities resting upon a conquered and servile race are removed, the elective franchise may be a blessing worth coveting. While those exist, it cannot even be appreciated by an oppressed and proscribed people, still less desired.

#### *Christiantown Tribe.*

The territory of the Christiantown Indians lies on the north-western side of the Vineyard, bordering on the Vineyard sound, and comprises 390 acres. The soil is what farmers call hard

and strong, difficult of cultivation, but yielding, to persevering industry, remunerating returns. The location appears to be a healthy one; still, a comparatively large number have recently died, and, at the time of our visit, several were sick, of both chronic and acute diseases. The whole number of the tribe is 49.\* In 1828, the number of the tribe was 48.

Families,	.	.	.	11
Males,	.	.	.	26
Females,	.	.	.	23
Natives,	.	.	.	45
Foreigners,	.	.	.	4
Under 5 years,	.	.	.	5
From 5 to 10,	.	.	.	7
" 10 to 20,	.	.	.	5
" 21 to 50,	.	.	.	25
" 50 to 70,	.	.	.	6
Over 70,	.	.	.	1, aged 72.
At sea,	.	.	.	9

The pursuits of this tribe are agricultural, with the exception of those who follow the sea.—A general remark may here be made, applicable to all the tribes, that those who go to sea are less thrifty, and more improvident, than those who depend upon agriculture for support.—Their condition is very similar to that of the Chappaquiddics, though behind them in intelligence, social condition, and domestic comforts. This is, probably, to a great extent, owing to their distance from the guardian, Mr. Thaxter, being some 12 miles, which renders so constant a supervision impossible, and to their isolated situation, deprived of the elevating influences which the vicinity of Edgartown imparts to the Chappaquiddics. This isolation is not, however, without its advantages, as the temptations to unchastity and intemperance are less.—Their stock consists of 2 horses, 17 horned cattle, 11 swine, and 56 fowls. Usually, they live in comfortable houses; their whole territory, as well as each individual allotment, is fenced, generally with

\* For names, see Appendix A.

a substantial stone wall. The lands are held by the same tenure as at Chappequiddie, 350 acres being owned in severalty, and 40 acres still held in common. The common lands contain valuable wood. The only source of public income is the sale of wood from common lands, from which seven or eight dollars are realized annually. This is appropriated to the support of the poor.

They have now no paupers, and receive no aid from the State. They receive the same amount from the State for schools as the Chappequiddic tribe, forty-six dollars, and the remarks, in relation to the school at Chappequiddic, will apply to these. They have no preaching, or religious teaching, the fund formerly appropriated to them being withheld for reasons before alluded to, to be dwelt upon more fully hereafter. Litigation is unknown; they have no grievances for which they ask redress. They are a quiet, peaceable people. They are satisfied with the guardianship system, and have no desire to enjoy the privileges of citizenship. The saddest feature in their case is, that they are too well contented in their condition of ignorance and disfranchisement.

Occasionally, an individual was found, who writhed under the crushing weight of civil and social disability. We have, among our notes, the case of one young man, of 22 years, belonging to a family of nine children, six older than himself, all of whom had died in the pride of early manhood and womanhood, except one, and that one helpless and blind, in consequence, undoubtedly, of ill treatment at sea. This young man had been one of the best seamen who sailed from the South Shore, and had risen to be second mate; but had come home discouraged, disheartened, with ambition quenched, and now feeds the moodiness of a crushed spirit, by moping amid the graves of his kindred, soon, we fear, to lie down with them, "where the wicked cease from troubling, and the weary are at rest, where the oppressed sleep together, hearing not the voice of the oppressor." We tried to awaken him to effort and enterprise, but found it a hopeless task. "Why should I try?" he asked in bitterness. "The prejudice against our color keeps us down. I may be a first rate navigator, and as good a sea-

man as ever walked a deck;" (and Mr. Thaxter assured us such was his reputation;) "but I am doomed to live and die before the mast. I might get to be second, first mate, and, when at sea, I should be treated as such, because I deserved it; but the moment we fall in company with other vessels, or arrive in port, and our captain invites other captains and mates to dine, I am banished from the cabin to the forecastle. Why should I try?" We could not answer him, for we felt that we could not pluck from his heart that "rooted sorrow."

The Indians of Chappaquiddic and Christiantown are under the law of 1828, and under the guardian appointed under that act.—The division of the lands, under this act, has, undoubtedly, operated to improve their condition. A portion was then given to all natives, not under 21 years of age. Questions, growing out of the necessity of dividing the property of deceased persons among heirs, are arising, and puzzle the guardian and legal gentlemen. What is the law of descent? Fortunately, owing to the singularly unselfish disposition of the Indians, these questions have not yet become very complicated. In about all cases of the death of original proprietors, the lands remain undivided, or the heirs have made friendly partition among themselves. It is hardly possible, however, that difficulties will not, before long, be presented to the guardian, which will render legislative interference necessary.

In common with all the Indians in the State, they are civilly and politically disfranchised. For municipal purposes, if the anomalous meetings, which they are allowed by the act to hold, are entitled to the name of municipal, they can vote, and choose certain officers; but, as citizens of the State and the Union, they are totally disfranchised. They are required, by the act, to meet in the month of March, or April, at which meeting, it is the duty of the guardian to preside; in case of his unavoidable absence, they may choose a moderator; and then they "may choose a clerk, two overseers, constable, field-driver, pound-keeper, and other town officers." "It shall be the duty of said constable to carry into execution the laws of the Commonwealth, within the territory of said Indians and people of color." It will be seen, that the terms of the act leave it op-

tional with the Indians to choose these officers, or not, as they please. Usually, perhaps uniformly, they have gone through the process; but the officers are merely nominal; the legal condition of this people being so anomalous, and so imperfectly defined, that we believe no attempt has ever been made to enforce municipal regulations. These meetings answer a good purpose, as affording an opportunity for mutual consultation, and advice from their guardian; beyond this, they cannot go. The rights of woman are fully recognized, the females taking the same liberty of speech, and, when unmarried or in the absence of their husbands, enjoying the same right of voting with the men.—They cannot sue, or be sued, or be held to any contract, without consent of the guardian previously given; cannot receive wages for any voyage, if payment be forbidden by the guardian; may be sent to sea as “habitual drunkards, vagabonds, and idlers,” and the wages withheld by the guardian, and cannot, under any circumstances, alienate their lands, or any portion of them. These restrictions, particularly the latter, securing “the inalienability of the homestead,” and others, too numerous to mention, may mostly be necessary; still, in the hands of a guardian, disposed to abuse such powers, they might become insupportably oppressive to the Indians.

But the third article of section fourth is perfectly atrocious, and ought at once to be expunged. The material parts of this article, enumerating the powers and duties of the guardian, are as follows: “To punish, by fine, not exceeding twenty dollars, or by solitary imprisonment, not exceeding twenty days, any trespasses, batteries, larcenies under five dollars, gross lewdness, and lascivious behavior, and *disorderly and riotous conduct, &c.* And said guardian, or other justice of the peace, may issue his warrant, directed to the constable of said Indians and people of color, or other proper officer, to arrest, and bring before him, any offender against the provision of this act; and, after judgment, he may order execution to be done by said constable, or other proper officer. And if said guardian, or other justice of the peace, shall adjudge any offender to solitary imprisonment, such offender *shall not, during the term of said imprisonment, be visited by, or allowed to speak with, any person other*

than the jailer or said guardian or justice of the peace, or such other person as said guardian or justice of the peace shall specially authorize thereto. *Nor shall such offender be allowed any food or drink, other than coarse bread and water,* unless sickness shall, in the opinion of a physician, render other sustenance necessary." But no physician can visit or speak with the prisoner, unless "specially authorized thereto" by the guardian, so that this furnishes not the slightest check upon one, not merely the guardian, but any Justice Shallow, who, for hire or personal malice, may be disposed to abuse this monstrous power. The article goes on to provide very gravely and magnanimously, "said guardian, or other justice of the peace, shall keep a fair record of his proceedings;" ("fair" probably means, in legible chirography,) "and any person, aggrieved at the sentence given against him by said guardian, or other justice of the peace, may appeal therefrom to the next court of common pleas, to be holden in said county," &c. The right of appeal, for reasons which will at once occur, when reflecting upon the circumstances of these poor Indians, is entirely nominal. It needs no explanation, illustration or argument, to show the character of these provisions; and though there is little danger that they ever will be abused, to the extent of which they are capable, still, they confer an irresponsible and summary exercise of power, which cannot safely be entrusted to any man. They were unnecessary at the time of their enactment, and have never, so far as we could learn, been enforced; and should no longer be allowed to deface our statute books, and disgrace the Commonwealth.

The amounts appropriated to these two tribes, for the last six years, are as follows:—

1843,	.	.	\$156 00
1844,	.	.	211 50
1845,	.	.	99 90
1846,	.	.	128 00
1847,	.	.	172 85
1848,	.	.	221 24
Salary of Guardian,	.	.	900 00
		Total,	\$1889 49

*The Gay Head Tribe.*

This tribe occupies a peninsula, forming the extreme western part of the Vineyard,\* and connected with the rest of the island by a narrow isthmus, a few rods wide, called Stone Wall Beach. A small part of the eastern portion of the peninsula is occupied by whites. The Indian territory is, however, almost perfectly isolated, being bounded on three sides by the sea, and on the fourth, touching the land of the whites only by the narrow neck lying between Squipnocket and Menemsha Ponds.

The whole territory comprises 2400 acres. Of this, 500 acres are owned in severalty, and 1900 acres still held in common. The whole number of the tribe is 174.†

Families,	.	.	.	38
Males,	.	.	.	81
Females,	.	.	.	90
Unknown,	.	.	.	3
Foreigners,	.	.	.	12
Natives,	.	.	.	162
Under 5 years,	.	.	.	36
From 5 to 10,	.	.	.	25
" 10 to 21,	.	.	.	16
" 21 to 50,	.	.	.	77
" 50 to 70,	.	.	.	14
Over 70,	.	.	.	3
At sea,	.	.	.	10

The ages of these three are 73, 75, and 96.

The proportion of foreigners and of sea-faring men, is less in this tribe, than in any other. Twelve of the 162 classed as natives are from Marshpee, Christiantown, and Chappequiddic, but have gained a settlement here by intermarriage.

The pursuits of this tribe are agricultural, with the usual ex-

\* The promontory, from which the peninsula takes its name, is formed by lofty clay cliffs, and the brilliant appearance which the variegated colors of these clays reflect to the western sun, has given to the promontory its appropriate name, *Gay Head*.

† See Appendix, A.

ception of sea-faring men; and of those even, the families usually own and occupy land, to which they look for partial support, and upon which the head of the family almost invariably settles for life, after following the sea for a few years. Upon the whole, their condition, as to the arts and comforts of social and domestic life, is inferior to that of the two tribes considered, though there are several families whose condition will compare favorably with any tribe in the State. As a general thing, they are industrious, provident, temperate and chaste. But three cases of illegitimacy are known to exist.

Generally, they live in framed houses, perhaps a majority having barns. Some of their buildings are of split stone. A number of families live in huts or hovels, some few in squalid poverty. Their stock, as they stated to us, consists of 15 horses, 132 horned cattle, 57 swine, and 242 fowls. Not improbably the horned cattle may be slightly overstated, as some few may have called cattle their own, which they pasture "on shares." Their territory is separated from that of the whites, by a rail fence, and the separate lots are fenced, usually safely. Almost the only articles cultivated, are Indian corn, with occasionally other grain, and potatoes. In this respect, they are far behind the Christiantown and Chappequiddic tribes, who are getting to appreciate the luxury of "sauce gardens." Most of them are in debt in sums from 10 to 400 or 500 dollars. Generally, they expected to pay these sums, in the autumn, from the proceeds of the sale of fatted cattle. Some of them will shelter themselves behind the exemption which the law provides. To the credit of the tribe, however, it should be said, that this number is small, and confined almost entirely to those who, by intercourse with the whites at sea and elsewhere, have contracted vicious and improvident habits. Each family has appropriated lands, varying in amount from half an acre to a hundred acres, and valued with improvements, *at their own estimates*, from 100 to 1500 dollars. The territory embraces almost every variety of soil; a portion of the land is of the very best quality, and capable, under good culture, of producing most abundant harvests.

The legal condition of this tribe is singularly anomalous.

By the act of June 25, 1811, the governor was authorized to appoint "three proper persons, to be guardians to the Indian, mulatto, and negro proprietors of Gay Head," which guardians, in addition to the usual powers given to guardians, in such cases, were "empowered to take into their possession, the lands of said Indians, &c., and allot to the several Indians, &c., such parts of said lands, as should be sufficient for their improvement, from time to time;" and the act further provides for the discontinuance or removal of the guardians, at the discretion of the governor and council. Under this act, three guardians were appointed, and, in 1814, a new appointment was made; since that time, no new appointment has been made. The Indians became dissatisfied with their guardians, who resigned, and the guardianship has disappeared. The act of 1828 provided, that "whenever the Indians and people of color, at Gay Head, shall, by a vote in town meeting, accept this act, and shall transmit to his excellency, the governor, an attested copy of said vote, then his excellency may authorize said guardian to act as guardian, &c., at Gay Head, and may, upon their request, appoint suitable persons to divide their lands." The Indians, cherishing no very favorable recollections of the guardianship system, have never accepted the act.

For about thirty years, they have been without any guardian, and the division of their lands, and indeed the whole arrangements of their affairs, except of the school money, have been left to themselves.\* None of the lands are held, as far as we could learn, by any title, depending for its validity upon statute law. The primitive title, possession, to which has been added, inclosure, is the only title recognized or required. The rule has been, that any native could, at any time, appropriate to his own use such portion of the unimproved common land, as he wished, and, as soon as he enclosed it, with a fence, of however frail structure, it belonged to him and his heirs forever. That rule still exists. A young man arrives at maturity, and wishes for a home for a prospective family, or a shelter when

\* Whenever difficulties occur, they apply to Mr. Thaxter, who, though not sustaining to them the legal relation of guardian, is looked to as counsellor and friend, and who has usually been successful in adjusting all difficulties.

he returns from sea ; he encloses half an acre, five acres, or ten acres, as the case may be, and he has acquired a fee in the estate ; and the most singular and most creditable fact, in connection with this, is, that, while one proprietor has but half an acre, and another has over a hundred acres, there is no heart-burning, no feeling that the latter has more than his share. "I have all I want," says the former, and he is content. This state of things is as happy as it is peculiar; how long it can continue, is a problem yet to be solved.

As a part of this primitive system, almost realizing the wildest dreams of the communists, we may here refer to the sale of their clay, and the picking of their cranberries. The clay from the cliffs is of very fine quality, and valuable for various purposes. A vessel comes for a cargo of clay ; notice is immediately given to the whole tribe, and, on a day fixed, all who please, repair to the beach—men, women, and children, above a certain age, two women, or two children, drawing the same pay as one man. A bargain is made by agents appointed for the purpose ; all assist in the work of digging and loading, and, at the close, the money is equitably divided. Last year, they sold only about 80 tons ; usually, they sell from 150 to 300 tons annually, at prices varying from \$2 75, to \$3 00 per ton. The wages of a man are usually about \$1 25 per day, receiving nothing for the clay.—So, also, in relation to the cranberry picking. When the berries are in the proper state to be picked, notice is given to the whole tribe, and, on a certain day, all who wish, go and pick all they can, each being entitled to the gathering of the day. The yearly produce varies from 150 to 300 bushels, worth from \$1 25 to \$3 00 per bushel. These two sources of individual income are of great value to the tribe.

The public income is derived from pasturing, on the common lands, cattle sent from the Vineyard and the main. The income from this source, is about \$235 per year, and is appropriated, under the direction of a committee, to public purposes, mainly to the support of the poor.

Applications for assistance from the State are rarely made. For the last six years, only ninety dollars and thirty-seven cents have been appropriated by the State for all purposes.—Some

years since, an appropriation was made by the State, for the erection of a wind-mill, and the result has been of singular benefit to the tribe. They are now relieved from the necessity of going to Chilmark, "to mill," and thus saved from frequent exposure to temptations to intemperance and extravagance.—They receive sixty dollars per year, under the act of April 13, 1838, which comes to them through Smith Mayhew, Esq., of Chilmark, and is appropriated under his direction, and thirty dollars, as their portion of the surplus fund. These two amounts constitute their school fund. The school has a male teacher in the winter, and a female in the summer, and is kept, usually, about five months each year. During the past summer, it was taught by Mrs. Mary James, a native. The number present, when we visited it, was 23; 10 boys, and 13 girls. 19 boys and 24 girls had attended, more or less, during the summer. The whole number in the tribe, between the ages of 4 and 16, is 52. The wages of the present teacher is \$1 50 per week, she boarding herself. The appearance of the school was unpromising in the extreme. The children, generally, appeared bright, intelligent, and of active minds, but almost necessarily, from the difficulty of securing good teachers, they receive but little aid in the development of their powers. They are poorly supplied with books, particularly with writing-books. A few dollars' worth of the books of some of the new systems of penmanship, which have been supplanted by a newer system, and now lumber the back rooms of the book-stores, would be of great value to them. The great difficulty with this school, and with all the Indian schools, is, they are isolated. They are not under the supervision of the committee of any town, form no part of our common school system, and receive none of the impulses, which example and emulation impart to other schools. Remove, from the schools of any town in the Commonwealth, the influences which they receive as a part of the system, and how long would it be, before they would be sunk to the level of these Indian schools?

The tribe have no regular preaching. They raise from 30 to 50 dollars annually, by voluntary subscription, for the support of the Gospel. They are a moral and religiously inclined peo-

ple, and regret their deprivation of religious privileges. Until within a few years, the Indians of the Vineyard received one-third of the income of the "Williams Fund," and about the same amount from the Society for Propagating the Gospel among the Indians, the minister dividing his services among the three tribes. A difficulty occurring, in regard to their last minister, (without the slightest blame, we are satisfied, from a full acquaintance with the facts, on the part of the Indians,) the appropriations have since been withheld. We trust, upon a knowledge of the circumstances of the case, the appropriations will be renewed.—The Gay Head Indians are a quiet, peaceable, contented people. There are among them too many ignorant, degraded and vicious; but there are, also, particularly among the foreigners, some of the most intelligent men we have found.—Litigation is unknown; difficulties of any kind rarely occur. They do not know, and they do not want to know, under what law they live. They only know, that "while they behave well, they get along well enough."—They are jealous of the whites, and with too good reason. They will allow no white man to obtain foothold upon their territory. They have steadily refused to lease to white applicants a foot of land, for the erection of works for the manufacture of clay into the various articles which it is capable of making, though tempting pecuniary advantages have been held out to induce them to make only some temporary arrangement. They feel their political and civil disabilities; they feel that they are under the ban of an unrelenting social proscription; but they see no exodus from this bondage; and they only ask to be let alone, and not, by ill-advised legislation, to be constantly reminded of their vassalage.

If there is a promising missionary field in the world, we believe Gay Head is that field. Of certain kinds of religious teaching, they seem to have had quite enough. But the teacher who goes to them in the Spirit of his Divine Master, and of the early Christians, imitating the example of Him "who went about doing good" to the bodies as well as the souls of men, feeling that he has reason for gratitude to our Father in Heaven, not alone because he "forgiveth all our

iniquities," but, also, because he "healeth all our diseases," who will illustrate, in his daily life, the best mode of training body, mind and heart, and who will devote himself to an intelligent enforcement of the means of physical and spiritual improvement; such an one,—he need not be a great man,—would reap a reward to gladden a philanthropic and Christian heart. The cost of supporting a missionary in the other hemisphere, for a single year, would nearly support one at Gay Head for life.

We do not see that legislation can do any thing, immediately and directly, to improve the condition of the Indians at Gay Head. Whenever public sentiment shall have removed the social disabilities growing out of the unjust and unnatural prejudice against color, civil and political enfranchisement will follow, as a matter of course. Whatever recommendations we may make, will be intended to form the first step to a consummation so devoutly to be wished. The conqueror and the oppressor, with his heel upon the neck of his victims, should deal gently with their degradation.\*

*The Marshpee Tribe.*

The territory of this tribe is bounded on the north, by Sandwich, east, by Barnstable, south, by the Vineyard Sound, and west, by Falmouth.

The whole territory consists of about 13,000 acres, of which about 11,000 acres are owned in severalty, and 2,000 held in common. The whole number of the tribe is 305.†

Families,	.	.	.	57
Males,	.	.	.	154
Females,	.	.	.	151
Natives, .	.	.	.	279
Foreigners,	.	.	.	26
Under 5 years,	.	.	.	57
From 5 to 10,	.	.	.	32
" 10 to 21,	.	.	.	56

\* See Appendix G.

† Appendix A.

From 21 to 50, . . . . .	103
" 50 to 70, . . . . .	48
Over 70, . . . . .	9
Ages, 70, 73, 75, 77, 83, 85, 87, 104, 107.	
At sea, . . . . .	30

The pursuits of this tribe, with the usual exceptions, are exclusively agricultural. The soil is various, but each allotment usually contains enough of good soil to yield comfortable support to industry and good management. The only articles produced are potatoes and the different grains, most of the families raising enough potatoes for their own use, and from ten to seventy or eighty bushels of corn annually. The larger portion of the tribe secure a tolerably comfortable living; quite a number are poor and improvident, eking out a scanty support by begging. They are behind the tribes already considered in the social arts and domestic comforts; none reaching the condition of the best, very many falling below the worst. The majority live in comfortable framed houses, while many still occupy huts and hovels, amidst filth and degradation. As to chastity and temperance too, they are behind the other tribes, though the uniform testimony is, that in both these respects, particularly in regard to temperance, there have been very great improvements during the last 15 or 20 years. The cases of illegitimacy, known now to exist, are 11. There is great deficiency of self-respect and of love of approbation, (with many laudable exceptions,) and, as a necessary result, of those high aspirations and aims, so essential to progress.\*

Their stock consists of 16 horses, 76 horned cattle, 43 swine, 554 fowls, and 19 sheep.

The legal condition of this tribe is peculiar. We do not propose to enter into an examination of the circumstances which led to the passage of the act of March 31, 1834, establishing the district of Marshpee. Those circumstances are still comparatively fresh in the minds of all who were at the time interested in them, and the facts connected with them are matters of full record. The animosities leading to, attending and resulting from, that controversy, have hardly yet died out; as far as possible, we would avoid reviving them. That act conferred upon,

\* Appendix C.

or recognized in, the proprietors of Marshpee, certain municipal rights, but left them under the same disabilities, as citizens of the State and the Union, with the other tribes. The commissioner, appointed under that act, is simply a guardian under a different name. The operation of the act has undoubtedly been favorable; still, perhaps not from any defect in itself, it has failed to accomplish all that was expected from its operation.

The act of 1834 recognized the existing divisions of the land, and confirmed each proprietor in the possession of such lands as he had appropriated. The act of March 3d, 1842, providing for the division of the common lands, has had a most important bearing upon the condition of the tribe. That act provided for the appointment of three commissioners, who were authorized so to make partition of the territory, as to give to each legal adult proprietor, male or female, to the children of such proprietors, and to every person of Indian descent, who was born in said Marshpee, or within the counties of Barnstable or Plymouth, and who had resided, or whose parents had resided, in Marshpee, for 20 years or upwards previous to the passage of the act of 1834, sixty acres of land in severalty, including what each proprietor might have previously occupied. The act of 1834 prohibits the alienation of lands to persons not belonging to the tribe, but allows of transfers among themselves. The proprietors "are exempt from State and county taxation," and their lands, from liability to be taken in execution. The act of 1842 provides for the assessment of taxes for district purposes. One tax has been assessed, and about one half of it was collected; but it was found impossible to collect the balance, and this shadowy exercise of municipal power, flattering as it at first seemed to the proprietors, has been abandoned. Under this partition of the lands, nearly every family now holds 60 acres; a large number, where both husband and wife were original proprietors, 120 acres; quite a number, inheriting, in addition to their own, allotments by the death of original proprietors, 180 or 240 acres.

A large portion of the land thus allotted in severalty, was, at the time of the partition, covered with valuable wood. This has nearly all been cut off and sold, very many of the less in-

dustrious proprietors relying upon the proceeds of its sale for support. In many instances, it has been cut at improper seasons, and sold for much less than its value; and now, not only is the wood gone, but the reliance upon this easy means of support has, in very many instances, engendered indolent and improvident habits, and many are just beginning to be thrown upon their own resources, without the industrious and economical habits which, but for the ill-advised kindness which has allowed this waste of their property, necessity would have compelled them to form. It is too late, now, to regret it; we have only to do with the remedy; but, had only an allotment of land been made to each proprietor, sufficient for purposes of cultivation and pasture, and the residue still held in common, the proceeds of the sales of the wood would, under judicious management, have constituted a fund which would have made the district independent for all coming time.

Some estimate may be made of the value of the wood of the whole territory, from the sum realized from the sale of the wood from the "Parsonage Lot." By the act of June 14, 1813, the "Marshpee Parsonage" was established, embracing, in 1845, 450 acres. For reasons, the nature or validity of which it is not material to discuss, the pastoral connection between the Rev. Phineas Fish and the district having been dissolved, and a compromise effected in accordance with which Mr. Fish relinquished the Parsonage, in July, 1845, the wood from that lot was sold for \$6952 00. The whole territory comprises 13,000 acres; it will be readily seen that enough might have been assigned to each proprietor, and a common territory left, which would have been a fortune to the district.\* We refer to this

\* Hon. Josiah J. Fisk, who was appointed Commissioner to visit the Marshpee Indians, in 1833, in his Report, (Senate Document, No. 14, 1834,) says: "This plantation consists of 10,500 acres of land, (it has been since surveyed, and found to contain 13,000 acres,) three fourths of which, at least, are said to be more or less covered with wood averaging, by estimation, from five to ten cords the acre, consisting, principally, of pitch pine and oak, the first, of the value of one dollar, standing, the latter of the value of two dollars, standing. And there is a ready market for all this wood, at the landing-places which lie upon the borders of the Plantation. By a Report of Commissioners, made to the Legislature, in 1813, it appears that this whole territory, at that time, was estimated at five dollars the acre, and the Plantation was then *fourteen hundred dollars in debt*. From the late increased value of wood, upon the sea-board, this territory is thought to

as one of the mistakes of past legislation, throwing light upon the causes of the present improvident habits of the tribe, and suggesting the importance of care in avoiding similar mistakes in future.

The sources of public income are, the interest of the above amount, about one hundred dollars a year from salt marshes, and some small sums from sale of wood from common lands and from hiring out privileges of trout fishing. The last item, under good management, might become of considerable value to the district. The Annual Reports of the Commissioner, Hon. Charles Marston, contain so minute statements of the sources of public income to the district, and of its distribution, that we do not consider it important to enlarge upon this point.

Considerable uneasiness has been expressed in relation to the amount which the State is called to pay, from year to year, for the support of paupers at Marshpee. The condition of Marshpee, in this respect, is peculiar. The number of foreigners is not unusually large. The per centage of foreigners to the whole population of the various tribes, is as follows: Chappequiddic, 7 per cent., Christiantown,  $8\frac{1}{2}$ , Gay Head,

have nearly doubled in value; its whole debt has been paid off, and the tribe have a balance of nearly *a thousand dollars in the treasury.*" We have no doubt, that, from the continued increase of the demand for wood, the value of the territory, had the wood been properly managed, would have doubled since 1833. This appears from the sale of the wood from the Parsonage, averaging about sixteen dollars per acre; so that, in this proportion, the plantation, under good husbandry, might now have been worth, at least, 100,000 dollars. We would not be understood as blaming the present Commissioner; the fault seems to have been the unwise concession of the Legislature to the importunate demands of the Indians, to be allowed the entire control of their lands.

We agree, however, with the Commissioner, and with the most intelligent men of the tribe, in the opinion, that it is fortunate that this source of support, if the lands must be thus allotted, is now exhausted. They are now thrown upon their own resources; and, though it will be long before the bad habits formed have been overcome, we have no doubt better days await them. They may now enjoy the blessings of the primal curse,—"In the sweat of thy brow shalt thou eat bread."

We do not question the necessity of a division of the lands, in 1842. The mistake was, in assigning so large a portion to each proprietor. The Commissioner, and others who were in favor of the division, opposed the allotment of so much. Still, the owning of the land in severalty, for the same reasons as on the Vineyard, has operated favorably. The difficulty will soon regulate itself. As the law allows the transfer of land among themselves, the indolent and improvident will gradually dispose of portions of their lands to the more thrifty, and economical habits will be formed under the natural laws of distribution.

7, Marshpee, 8 $\frac{1}{2}$ . But it so happens that, at this time, a large proportion of the foreigners at Marshpee are very aged and infirm. Of the 9 persons, over 70 years of age, 4 are foreigners, 1 of whom is an idiot. Unless the Commonwealth resorts to a remedy of more than questionable humanity, the forcible removal of these poor creatures, several of whom are fugitive slaves, from a community where they meet with sympathy and kindness, it would seem that no consideration of niggardly economy should prevent the State from allowing the district, in the language of Mr. Marston, "the full sum actually and necessarily paid for the support of the State paupers." The district ask nothing for the support of native paupers. This class imposes a heavy burden upon the district, especially as, practically, they are unable to assess taxes for their support. The overseers state, too, that this burden presses the more heavily, as the cost of supporting the county roads, which pass through their territory, is a serious item.

The amounts paid by the Commonwealth, for the last six years, are as follows:—

1843,	.	.	\$321 11
1844,	.	.	317 34
1845,	.	.	290 22
1846,	.	.	346 15
1847,	.	.	446 10
1848,	.	.	434 50
<hr/>			
Total,			\$2155 42

The amount, it is true, is somewhat large. It may be more a matter of regret, when it is reflected that, with a more judicious rule of allotment, it might have been avoided; still, the necessity exists; and it seems to us that, until, under the operation of elevating influences which we do not despair of seeing brought to bear upon this people, they become capable of self-support, every consideration of humanity and of policy even, requires the adoption of a generous treatment.

One of the largest items of the State pauper account is an appropriation of a dollar and a quarter per week, for the sup-

[Feb.

port of Polly Cetum, a lunatic State pauper. This individual is under the care of Ebenezer Low and wife, who receive the above sum from the State. She is afflicted with one of the saddest forms of idiocy, and needs constant care and watching. We bear cheerful testimony to the extreme neatness of the domestic arrangements of the house where she boards, and of the apparently untiring efforts of Mr. and Mrs. Low, to minister to her comfort. They say, and we agree fully with them, that the sum paid by the State for her support is entirely inadequate.\*

One fact may be mentioned here, in relation to the cause of pauperism. Mr. Oaks A. Coombs, one of the selectmen, told us that the district had not a single district pauper, except such as are infirm from age or sickness, who is not intemperate. It seems not unreasonable, that, as the white man has introduced the sole cause of pauperism, he should provide liberally for the result.

There are two school districts. The State appropriates 160 dollars annually for purposes of education, 100 dollars under the 68th section of the 23d chapter of the Revised Statutes, providing for the distribution of the school fund, and 60 dollars from the income of the surplus revenue, under section 7th of the act of March 21st, 1837. The amount appropriated by the district, in addition to the above was, in 1846, \$111 97, and in 1847, \$50 43. The commissioner states, in his reports, that, in 1846, the school was kept in the north district  $2\frac{1}{2}$  months in the winter, at a cost of \$64 56, and 3 months in the sum-

\* There seems to be no reason for designating foreigners, residing on Indian lands, as "State paupers." The uniform legislation of the State has regarded all colored persons residing upon the Indian lands, as Indians, and subject to all the disabilities of Indians. As Mr. Hallet says, in his argument before the Committee, in 1834, "By our laws, a negro in Boston, who pays \$1 50 tax, is a voter, while an Indian freeholder in Marshpee is put under guardianship. So the negro in Boston is free; but, if he moves to Marshpee, he is a minor." We disfranchise both foreigner and native; declare them incapable of making a contract; deprive them of their earnings; allowing them to assess, we take away the power of collecting, taxes for the support of paupers; and then throwing upon them, without a shadow of justice for the discrimination, the support of native paupers, we higgle with them upon the questions, whether we shall pay them for the full support of what we term State paupers, or whether we shall allow them forty-nine cents per week.

mer, at a cost of \$55 00; and in the south district, 3 months in the winter, at a cost of \$91 82, and 3 months in the summer, at a cost of \$36 00. In addition, \$10 57 was paid for books. In 1847, in the north district, the winter school was kept 3 months, at a cost of \$92 00, in the summer, 15 weeks, at a cost of \$37 50; in the south, winter school, 7 weeks, cost \$53 93, and summer, 12 weeks, cost \$27 00. We regret that we are compelled to say, that the condition of the schools, and the benefit derived from them, do not seem at all to correspond with the amount appropriated to their support.—The commissioner, in his report of 1846, says “the number of scholars, between 4 and 16, in both districts, is about sixty, and the average attendance in both schools in the winter, is about 40, and in the summer about 25. The scholars are well supplied with text books.” In his report of 1847, he says, after stating that the whole number was about the same, “The average attendance in both schools, in the winter, is about 36, and, in the summer, about 30. The scholars are well supplied with books.” In his report of 1848, he says, the number remaining about the same; “The average attendance in both, in the winter, is about 40, and in the summer is about 30. The school houses are convenient and well located, and the scholars are well supplied with text books.” We have been unable to draw from observation, the inference which would seem to follow from the above statements of the commissioner, in relation to the schools. One only of the schools, the north, was being kept at the time of our visit. This was taught by Miss Lovell, a competent white teacher. The attendance during the past summer had been very irregular, owing, in some degree, to the prevalence of whooping cough. At the time of our visit, ten only were present. The whole number who had attended during the term was 45. (The whole number of children in both districts, between the ages of 4 and 16, is 77.) Every thing about the school, looked discouraging. We are compelled to believe that almost the whole interest taken in the schools begins and ends in the payment of the money. The teacher has labored with few of those friendly visits, which are so important as the aids and incentives to a teacher’s efforts. Hon. B.

F. Hallett, who became interested in this people, during the difficulties of 1834, Rev. Mr. Shailler, lately their minister, and a few others from abroad, were the only persons who visited the school during the entire term.

The condition of the tribe, as to religious teaching, is about the same as in regard to schools. It is sad to be obliged to say, that sectarianism or denominationalism has pushed its own schemes, at the hazard, if not at the sacrifice, of the welfare of the Indians. We do not attribute wrong motives; there have certainly been melancholy mistakes.—The district formerly received, from the Trustees of the “Williams Fund,” \$433 66 annually, being two-thirds of the income of that fund. This fund, amounting to \$13,000, in the language of the donor, was bequeathed “to Cambridge College, in New England, or to such as are usually employed to manage the blessed work of converting the poor Indians, to promote which, I design this part of my gift.” Rev. Phineas Fish, a congregationalist minister, was ordained over the tribe, in 1811, and continued their minister until 1835. In May 1836, a large number of the Indians petitioned the President and Fellows of Harvard College, the trustees of this fund, for the appropriation of the whole or a part of this fund to them, most of the tribe being Baptists. In July of that year, the Board voted to pay to Rev. Phineas Fish, one third of the income of this fund for his services as missionary, and religious teacher and instructor to the Indians of Marshpee and Herring Pond, and one third to the district, to be expended, by the selectmen, under the supervision of the commissioner, “in such manner as shall in their judgment be best adapted to promote the religious instruction, improvement, and conversion of the Indians of Marshpee, they rendering annually, to this board, an account of the manner in which they have applied and expended the money so received, such account to be first examined by the commissioner.” The principal reason for this change is stated, in the preamble to the votes, to be, because “a considerable number of the Indians of Marshpee, from various causes, not attributable to the default or neglect of Rev. Mr. Fish, in the discharge of his ministerial duties, do not, and probably will not, attend on his re-

ligious instructions, and will not derive the benefit from this fund, in religious instruction and improvement, which was intended for them in common with the rest of the tribe." We have no means of knowing how large this "considerable number" was at that time; undoubtedly it constituted a very large majority of the tribe. Since that time, the trustees have appropriated another third of the income of this fund to the district. This sum of \$433 66 constitutes the whole amount appropriated for religious instruction. In 1830, Joseph Amos, or "blind Joe," a native self-made preacher, was, in his own words, "ordained as a missionary, according to the Baptist order," and "preached round," Mr. Fish occupying the meeting-house. Since the dismissal of Mr. Fish, they have had several ministers, blind Joe among them. Last summer, Rev. Mr. Wakefield was settled, or employed. The general complaint among the people, is, that their ministers do not visit the people, do not become familiar with their daily wants, and assist them in making improvements in their daily pursuits. Judging from the appearance of the congregation, on the Sunday when we attended their church, the labors of the ministers have been most barren of beneficial results.\* Some fifteen or twenty natives were present; and though, as we were informed, the usual attendance is much larger, yet the neglect of public worship is too common. Habits of non-attendance, formed during the ministry of a single individual for twenty-seven years, are not easily overcome. There has been a sad want of adaptation in the preaching to their spiritual condition and wants; still there has been a great change for the better, in this respect, of late years, and its effect upon the people has been marked.—We are impressed with the conviction, founded upon our own observation and the assurances we received of the very great improvements in the religious condition of the people within the last 15 years, that here, as on the Vineyard, is a most promising field for a faithful minister.

\* The people cherish a grateful remembrance of the labors of Rev. Mr. Perry, who was their minister about three years. He seems to have exerted himself heartily and intelligently, for their welfare, until the failure of his health compelled him to leave.

Mr. Wakefield seems to have commenced his labors at Marshpee, with an earnest desire to do good; if there be connected with this, frequent pastoral visits, sympathy with their daily wants, and counsel as to their daily pursuits, we predict the happiest results from his efforts.—The want of a parsonage is a serious hindrance to the efficiency of the minister's labors. He is now obliged to reside at too great a distance from the people. We trust that, through the liberality of the State, or of benevolent individuals, this difficulty will, before long, be remedied.\*

The Legislature has no control over the disposition of the "Williams Fund;" but we trust it will not be considered out of place for us to suggest to the trustees of that fund the propriety of inquiring into the expediency of adopting a different rule for its appropriation. We doubt, whether the present mode of appropriation comes within the scope of the intentions of the donor. Rev. Mr. Fish is now the minister of a white congregation. This fund, with the addition of \$200, granted annually by the Society for the Propagation of the Gospel among the Indians,† constitutes his whole salary, with the exception of such

\* The place and occasion were fitted to awaken the most interesting memories, and to enkindle the most ennobling inspiration. The meeting-house is situated in a secluded spot, surrounded by the few "brave old oaks" which time and Mammon have spared. The graves of "the rude forefathers" of the tribe are beneath our feet as we step upon the threshold; the spirits of Eliot and Mayhew are among the "great cloud of witnesses" to our solemn services. It seems impossible not to catch something of the spirit of the apostle to the Indians, now gentle and winning as the accents of Calvary, now terrible as the denunciations of Sinai,—*"quot verba tot fulmina, as many thunderbolts as words."* We mourn that he left not his mantle behind him.—One feature of the service left a fresh and pleasant impression. It was the appearance of Mr. Amos, the native preacher. He was one of the choir; and, when he struck the first note upon his accordeon, the associations of so novel an instrument, we confess, somewhat disturbed our notions of propriety; but, as he warmed to the service, and stood tall and manly, with a phrenological development which Spurzheim might have envied, with his face turned to heaven, and his sightless sockets swimming with tears, he seemed the very personification of the loftiest spirit of rapt devotion.

† This society is probably one of the oldest private corporations in this country. Its act of incorporation was passed by the Legislature of the Commonwealth, in 1787, under the name of "The Society for Propagating the Gospel among the Indians and others in North America." It gives us pleasure to say, that the managers of this Society, as well as the Trustees of the "Williams Fund," have uniformly exhibited a disposition to yield to the denominational preferences of the Indians, both at Marshpee and on the Vineyard, and to allow them to choose their own minister, upon the sole condition that he should

voluntary contributions as his hearers choose to make. The average attendance of Indians upon his preaching is believed not to exceed five or six.\* It would seem that the good to be expected from his labors, "in the blessed work of converting" this number of "poor Indians," hardly justifies the annual appropriation of between 400 and 500 dollars. This mode of appropriation is, unquestionably, very satisfactory to the white congregation, who, literally, receive the Gospel "without money and without price." The justice of the arrangement, we respectfully submit, is a matter worthy of the consideration of the trustees.

From the argument of Hon. B. F. Hallett, before a committee of the Legislature, in 1834, we gather the following statistics of the tribe:—In 1767, the population was 292. In 1771, it was 327, of whom, 14 were negroes married to Indians. In 1832,

give good promise of usefulness.—We notice that, at a late meeting of the Board of Overseers of Harvard College, a distinguished member of the Board proposed that an application should be made to the Supreme Court or to the Legislature, for leave to appropriate the income of the "Williams Fund" to the support of a College Professorship of Divinity, at Cambridge. We would suggest that it would be as well to include the funds of the Society for Propagating the Gospel among the Indians. It is hardly worth while "to make two bites of a cherry." True, the managers of this Society might object. But that would be a trifling obstacle. The clearly expressed intentions of the dead are to be disregarded; why not the rights of the living? Besides, the end sanctifies the means. It would only be a very "pious fraud." We take the liberty, also, to suggest, that the most appropriate day for the consummation of this purpose would be, the date of the will of Rev. Daniel Williams giving this fund for the "blessed work of converting the poor Indians."—Seriously, we have no fear that this proposition will be adopted, if public attention is directed to its nature; but we feel that we are entitled, in behalf of the "poor Indians," to enter their protest, in advance, against it, as a misappropriation of the property of the Indians, and a violation of the intentions of the donor.

\* On the Sunday in September, when we attended his church, one Indian was present. On Sunday, February 11th, 1849, five were present. We have made careful inquiry, and the average attendance is put, by our different informants, from 5 to 10. One of our correspondents, who states the facts as known to him, by attending Mr. Fish's church and from inquiry of those who attend constantly, says: "On last Sunday, (February 11th,) five were present. I learn, upon inquiry of them who attend there constantly, that the average attendance is 6 or 8. There are sometimes but 2 or 3. The two women named above, Mrs. Amos and Mrs. Williams, are very constant. Sometimes there are as many as a dozen in attendance; and there are about 20 who sometimes attend there."—We think that justice to the Indians requires that these facts should be known. To all applications for appropriations for their benefit, the uniform answer has been—"See what large amounts have been appropriated by these benevolent societies, and then see how little good has been done." The true answer should be given—these sums have not been expended for the Indians.

it was 315, of whom 16 were negroes. In 1848, it is 305, of whom 26 are foreigners, all negroes or mulattoes.

For the last six years, we find that the principal expenditures of the district have been as follows:—

	1843.	1844.	1845.	1846.	1847.	1848.
For the poor,	\$539 16	\$611 08	\$618 25	\$718 00	\$777 22	\$747 61
“ schools,	252 78	235 32	271 25	278 97	237 43	173 76
“ roads & bridges,	44 28	45 02	83 22	405 12	526 38	171 56
For select-men’s services,	145 00	145 00	145 00	145 00	90 00	90 00
Comm’rs and treasurer’s services,	100 00	100 00	90 00	85 00	85 00	85 00
Clerk’s services,	15 00	16 07	16 75	15 00		62 82
Incidental,	70 00	45 02	56 64	88 33	60 03	109 73
						429 75
						\$8533 98

During that time, they have received from the State, as follows:—

	1843.	1844.	1845.	1846.	1847.	1848.
School Fund,	\$100 00	\$100 00	\$100 00	\$100 00	\$100 00	\$600 00
Surplus,	55 00	55 00	60 00	60 00	60 00	350 00
State paupers,	321 11	317 34	290 22	346 15*	446 10	434 50
						2155 42
					Total,	\$3105 42

Add to this, amount paid Charles Marston, and N. Hinckley, in 1843, commissioners for dividing Marshpee lands, \$905 50, amount paid the same, and S. Hinckley, in 1845, \$226 37, for bridge, \$140, and we have a total of \$4377 29, appropriated by the State for the last six years.—Deducting, from the whole amount of expenditures, \$8533 98, the amount included in these items, appropriated by the State, \$3105 42, and we have the sum of \$5428 56, which the support of their internal affairs has cost the district, being an average of \$904 78, per year, equal to a tax of \$15 87, upon every family, or \$2 96, upon every man, woman, and child, in the district. We are

\* Of this amount, \$116 20 was paid back, in 1847. This reduction would slightly vary the result.

not sure that this is not larger than the average paid by the citizens of the State, enjoying all the privileges of citizenship.—We do not think the guardians of the State treasury need be seriously alarmed. Especially, when we compare this paltry sum of \$4377 29, with the princely donations which the State has, during that time, made to her public charitable and benevolent institutions, we cannot believe that the too long oppressed remnants of the red man will form the only exception to the generous treatment, which it has been the pride and the glory of the Commonwealth to extend to the degraded and unfortunate.

This tribe have no particular grievances to present. Litigation among themselves is very rare. They suffer inconvenience from the encroachment of the whites upon their fishing privileges. For the adjustment of these, however, under the counsels of the commissioner and with the aid of legislation which may result from their petition to the present Legislature, adequate provision already exists. The intelligent men of the tribe hope that the time may come, when their political and civil disabilities may be removed. For the present, they suggest no material alteration of the system. They feel that they have not realized, from the act of 1834, all the benefit they expected. The difficulty is rather in the mode of administration than in the system itself. The misfortune is, that elevating influences have not been brought to bear upon them, which should gradually prepare them for the privileges of citizenship.

We feel that we should neglect our duty, did we not give our testimony to the wonderful improvement which has taken place at Marshpee, since the passage of the act of 1834. Previous to that time, they were indolent, ignorant, improvident, intemperate, and licentious. It is not strange that so general a distrust was entertained, at that time, of their ability to manage their internal affairs. But we believe it is admitted now, even by those who most earnestly opposed that law, that the experiment has succeeded; and, though the result may not be all that the most sanguine dreamed, yet, all circumstances considered, it has been all that could rationally be expected. That act provided for the withdrawal of the depressing and degrading influences of the guardianship system, protection against the

extortions of greedy and unprincipled speculators, and the partial removal of civil disabilities. All they need now is, judicious counsel and encouragement, in managing their schools, in introducing farther improvements in agriculture and in their domestic arrangements; and, above all, the opening of the way to complete civil and political enfranchisement. With these influences fully at work, we feel entirely confident, that, in a few years, the district of Marshpee may claim a place by the side of the other towns of the Commonwealth.

We cannot close the examination of the condition of this tribe in more appropriate language than the following eloquent appeal of the tribe, in their memorial to the Legislature in 1834:—"We do not know why the people of this Commonwealth want to cruelize us any longer; for we are sure that our fathers *fought, bled, and died, for the liberties* of their now weeping and suffering children, the same as did your fathers for their children, whom ye are, who are now sitting to make laws to suit your own convenience, and secure your liberties. Oh! *white man! white man!* the blood of our fathers spilt in the revolutionary war, cries from the ground of our native soil, to break the chains of oppression, and let our children go free!"

#### *Herring Pond Tribe.*

The territory of this tribe is in the easterly part of Plymouth, a small portion lying in the westerly part of Sandwich.

It includes about 2500 acres, of which about 100 acres are owned in severalty. The whole number of the tribe is 55.\*

Families,	.	.	.	12
Males,	.	.	.	28
Females,	.	.	.	27
Natives,	.	.	.	49

including several from Marshpee and Yarmouth.

Foreigners,	.	.	.	6
Under 5 years,	.	.	.	5
From 5 to 10,	.	.	.	9

\* See Appendix, A.

From 10 to 21,	.	.	16
“ 21 to 50,	.	.	22
“ 50 to 70,	.	.	1
“ 70 and over,	.	.	2
Aged 70 and 90.			
At sea,	.	.	2

The pursuits of this tribe are similar to those of the other tribes. There is one house-carpenter. Their condition is much superior to that of their neighbors at Marshpee. They live in comfortable houses, and will compare favorably with the Christian town tribe in the arts and comforts of life. Their stock consists of 2 horses, 5 horned cattle, 6 swine, and about 100 fowls. They are generally free from debt, and the rule for dividing the land is the same as at Gay Head, each one appropriating such as he needs, under the direction of the treasurer. Fortunately, the common lands have never been divided, as were those at Marshpee, and they form the source of a fund now amounting to \$2511 69; and, under the judicious management of Mr. Marston, (the act of 1834, providing that the Commissioner of the Marshpee Indians shall be treasurer, and *quasi* guardian of the Herring Pond Indians,) this amount is increasing, from year to year. From the reports of the treasurer, we find that the net receipts from the sale of wood from the common lands, for the last five years, have been as follows:—

1844,	.	.	\$324 91
1845,	.	.	456 98
1846,	.	.	267 26
1847,	.	.	264 58
1848,	.	.	793 24
Total,			\$2106 97

The plantation is free from debt, and, in pecuniary matters, is independent.—A comparison of the amount of territory at Herring Pond, with that at Marshpee, will show what might have been the condition of the Marshpee tribe, but for the unfortunate division of the lands of that tribe. Instead of being

in its present state, it might have been, at least, as independent as the Herring Pond tribe.

The whole amount paid by the State to the plantation, for the support of State paupers, and indeed for all purposes whatever, for the last six years, is \$169 52. The average cost per year, for several years past, of supporting the poor, has been about \$110.

The state of their school is somewhat better than at Marshpee; but, owing to similar causes, is far from what it should be. The number of children, between the ages of 4 and 16, is 23. The school was not open when we were there. It is kept from four to six months, each year. They receive from the State 38 dollars per year, for purposes of education; 20 dollars from the school fund, and 18 dollars from the income of the surplus revenue. In addition to this amount, from 70 to 80 dollars is appropriated annually, from the funds of the plantation, for the school.

The other principal items in the expenditures of the plantation are for medical services, and the salary of the commissioner and treasurer. Forty dollars per year is paid from the funds of the plantation, for medical advice. Eighty dollars per year is paid to Mr. Marston, for his services as commissioner and treasurer.

They have no regular preaching. By an arrangement with Rev. Phineas Fish, growing out of his former missionary relations to the Marshpee tribe, he is under obligation to preach for them one sixth of the time. Living, as he does, some 14 miles from the plantation, he very seldom sees them, except on this sixth Sunday, which is a sort of day of jubilee to this poor people. Mr. Amos has preached for them, more or less, of late years; occasionally, a stranger breaks to them the bread of life; but, owing to the want of continued pastoral visits and counsels, their religious privileges are of the smallest possible benefit. They feel that "no man cares for their souls." We hope that their improving pecuniary condition will, before long, justify the appropriation of something to purposes of religious teaching. We hope, especially, that the appropriation, made by the "Trustees of the Williams Fund," and by the Society for

the Propagation of the Gospel among the Indians, will be so arranged as to secure to the "poor Indians" the entire services of a Christian missionary.

The Herring Pond Indians are a quiet, industrious, temperate people. The children are unusually intelligent and interesting. The Mrs. Fletcher, Blackwell, Gardner and Bartlett are sisters from Yarmouth, of the maiden name of Lindsay. The families, in which they are wives and mothers, comprise 24 individuals, nearly half the tribe; and their condition elevates very much the average of the intelligence of the tribe. As a tribe, they are under the same disabilities, civil and political, as the Marshpees, in a sad state of conscious depression, ignorant almost of the nature, entirely of the remedy, of the social proscription which crushes them and their races.

*The Troy or Fall River Indians.*

The territory occupied by this tribe, is within the limits of the town of Fall River, some 3 or 4 miles from the village. The whole amount of territory is about 190 acres, of which about 20 acres are owned in severalty, and the remainder held in common. The soil is generally good; but the indolent and improvident habits of the tribe render it of little use to them as means of support. The population of the tribe is 37.\*

Families,	.	.	.	10
Males,	.	.	.	17
Females,	.	.	.	20
Natives,	.	.	.	29
Foreigners,	.	.	.	8
Under 5 years,	.	.	.	1
From 5 to 10,	.	.	.	2
" 10 to 21,	.	.	.	8
" 21 to 50,	.	.	.	15
" 50 to 70,	.	.	.	10
Over 70,	.	.	.	1
Cynthia Cuffee, born in Westport, aged 74.				
At sea,	.	.	.	4

\* See Appendix A.

Eighteen or twenty of the above, who are considered as belonging to the tribe, do not live on the territory. Many of them will probably never return, unless it should be to claim a portion of the territory, in case of a division.—The means of subsistence are mostly day labor. The whole stock of the tribe consists of 2 pigs and 20 or 25 fowls. They have no public income, (except some 25 or 30 dollars a year from rent of pasture lands,) no schools and no preaching. Of the five children under 16 years of age, 4 are bastards, belonging to a family not residing on the Indian lands.

The present guardian, Benj. F. Winslow, Esq., was appointed in May last, under the resolve of April 16, 1836, authorizing the governor to fill the vacancy in said guardianship, whenever it should occur. The salary of the guardian, so far as we can learn, is not fixed by law. The usual sum allowed, of late years, has been \$35 00 yearly.—It might be expected, from the above statement of the condition of the tribe, that the appropriations by the State, for the support of their paupers, have been large. For the five years previous to 1848, they have received from the State the following sums:—

1843,	.	.	.	\$107 69
1844,	.	.	.	165 82
1845,	.	.	.	76 50
1846,	.	.	.	140 83
1847,	.	.	.	252 40
Salary of guardian, for five years,				165 00
To Holder Wordell, in 1848, upon final settlement of guardian's account,				214 66
<hr/>				
Total for 6 years,				\$1122 90

The case of this tribe is clearly one in which the benefits of the system of guardianship have not been commensurate with its expenses.\*

*The Dudley Tribe.*

The territory of this tribe, amounting to about 30 acres, is in the town of Webster. It has never been divided. The territory

\* Appendix D.

originally occupied by the tribe lay in the centre of the town of Dudley. This was sold, some years since, by order of the Legislature, and the present territory purchased for them. The balance of the proceeds of the land has been expended. The whole number of the tribe is 48.\*

Families, about	.	.	11
Males, .	.	.	22
Females,	.	.	24
Unknown,	.	.	2
Natives,	.	.	40
Foreigners,	.	.	8
Under 5 years,	.	.	6
From 5 to 10,	.	.	7
" 10 to 21,	.	.	8
" 21 to 50,	.	.	21
" 50 to 70,	.	.	5
Over 70,	.	.	1 aged 74.

About half of the number live on the territory. This tribe have reached a lower deep than any other in the State. A few get an honest living by cultivating their land, and by going out to work. The rest subsist upon the bounty of the State, and by prostitution. They have no schools and no preaching, are ignorant, improvident, and degraded to the lowest degree. They have received from the State, as follows:—

1843,	.	.	.	\$101 97
1844,	.	.	.	146 99
1846,	.	.	.	507 48
1847,	.	.	.	85 22
Salary of guardian 5 years,		.	.	250 00
1848,	.	.	.	213 84 †
				—
				1305 50
				500 00 ‡
				—
				1805 50

The guardian is appointed, under the resolve of Feb. 24, 1829,

\* Appendix A.

† Including salary of guardian, and \$22 74, to Daniel Davis, for medical advice.

‡ For repairs of buildings.

and his salary, 50 dollars annually, was established by resolve of April 16, 1836. The present guardian was appointed in 1847.

*The Hassanamisco, or Grafton Tribe.*

This tribe are found in Grafton. The whole territory in Grafton, besides small amounts owned by individuals in adjoining towns, is 25 acres. They have no common lands. The number of the tribe is 26.\*

Families,	.	.	.	.	5
Males,	.	.	.	.	12
Females,	.	.	.	.	14

About two thirds of the above number may be regarded as residing on the territory. Generally, the Grafton Indians are industrious, temperate, and comfortable. They had formerly a respectable fund; but it was totally lost, while in the hands of a former trustee. By the resolve of April 9, 1839, an appropriation of \$50 00 annually, for ten years, was placed in the hands of the judge of probate, for Worcester County, to be applied, at his discretion, for their benefit. In addition to this sum, they have received from the State, in 1845, 30 dollars, and in 1847, 10 dollars. The State is still indebted to the tribe for the fund which was lost under her management.—Of course, this tribe has no separate schools, or preaching. Their children attend the public schools. They will soon undoubtedly lose their individuality, and become merged in the general community.—Their annuity expires this year. If there should be a necessity of continuing it or any portion of it, it will be provided for, under the general recommendation we shall have the honor to submit, towards the close of the report.

*The Punkapog Tribe.*

The remnant of the Punkapog Indians reside in Canton and Stoughton. The number is 10:—

Males,	.	.	.	.	.	4
Females,	.	.	.	.	.	6

\* Appendix A.

They have no lands and no property of any kind, the last of their lands having been sold by their guardian, Hon. Thomas French, a few years ago, and the whole of the proceeds having been expended in support of the poor. With few exceptions, they are industrious, temperate, and capable of supporting themselves. Four have of late received aid as State paupers; but one of them has lately died, one has come into the receipt of a pension from the general government for military services of her deceased husband, and another, who has long been in very feeble health, has recovered. The amount needed from the State will probably be materially less hereafter. The amount, paid by the State for 6 years, has been as follows:—

For support of paupers, . . . .	\$901 72
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The salary of guardian was fixed, in 1847, at 50 dollars annually. In 1846, the sum of 200 dollars was paid to the guardian, in full, for services for 20 years to that time.

#### *The Natick Tribe.*

We have taken no statistics of the Natick Indians. There are a few in and about Natick with more or less of the blood of this tribe in their veins, and others scattered over the State; but it is now several years since they have asked any aid from the State, and they will probably never ask more. Practically, the tribe is extinct. The last of their lands were sold under the Resolve of March 4, 1828.—There is a fund in the hands of Elijah Perry, Esq., their guardian, arising from the sale of these lands, amounting to \$1,291 13. The present guardian was appointed in 1838, at which time the fund amounted to \$1,226 86. Since that time, Mr. Perry has appropriated, annually, to certain individuals belonging to the tribe, none of whom now reside in Natick, small sums, amounting very nearly to the income of the fund.—By a resolve of February 27, 1810, the governor is authorized to appoint the guardians to the Natick Indians. By a resolve of June 11, 1814, this authority is renewed, with the addition, “the guardian thus appointed shall be held to render an account annually to the governor and council.” By a resolve of February 13,

1819, the guardians are "authorized to expend and appropriate, under the direction of the overseers of the poor of said town, all or any part of the funds in their hands, belonging to said tribe; and a certificate, under the hands of said overseers, of the expenditure and appropriation of said funds, shall be a sufficient voucher for said guardians in the settlement of their accounts as such." Through a misapprehension of his duties, Mr. Perry has rendered no such account since his appointment. He has presented to us a statement of the amount of this fund at the time of his appointment in 1838, and of the sums appropriated by him since that time, accompanied by a certificate of its correctness from the selectmen of Natick. He has allowed six per cent. interest, and has charged two per cent. on the amount of the fund for his services. The fund is invested at the discretion of the guardian, and upon his personal security. As far as we can judge, Mr. Perry has managed this fund judiciously; still, as the State holds it in trust for the benefit of the Indians, it will not be regarded as intimating a suspicion of Mr. Perry's integrity or responsibility, to express the opinion that something more than individual liability should be required for the security of the fund.

*The Yarmouth Indians.*

This remnant of the Yarmouth Indians reside in Yarmouth. They have no Indian territory, their lands having been many years ago sold to the whites. The Indians allege that these lands were illegally conveyed, they not having power to sell them without the consent of the Legislature. Whether this be so, and whether possession gives the white occupants a title to the lands, are questions which we have not assumed to decide. These Indians have generally intermarried with the whites; they have not received or asked aid from the State for many years, and most of them gain, by their own industry, an honest and comfortable living. Practically, they are a part of the general community.

The whole number is . . . .	58*
Males, . . . . .	32
Females, . . . . .	26

\* See Appendix A.

*Recapitulation.*

Chappequiddic, . . . . .	85
Christiantown, . . . . .	49
Gay Head, . . . . .	174
Marshpee, . . . . .	305
Herring Pond, . . . . .	55
Fall River, . . . . .	37
Dudley, . . . . .	48
Grafton, . . . . .	26
Punkapog, . . . . .	10
Yarmouth, . . . . .	58
<hr/>	
Total number in the State, not includ- ing the Natick tribe, . . . . .	847

The following note is from the life of Eliot in Sparks's American Biography. Among the Massachusetts Indians are included the Nipmuck, whose territory now embraces the towns of Oxford, Uxbridge, Dudley, Webster, and Woodstock, the Natick, Nonantum, Neponset, Wamesit, (now Tewksbury,) and Punkapog, and some smaller tribes.

"The following estimate of the whole number of 'Praying Indians,' in 1764, is taken from Judge Davis's Note to Morton's Memorial, (pp. 407-415,) where may be seen further statements of the situation and number of the Christian natives at subsequent periods:—

In Massachusetts, under the care of Mr. Eliot, . . . . .	1,100
In Plymouth Colony, by Mr. Bourne's and Cotton's ac- count, . . . . .	530
Additional number, under Cotton's care, in Plymouth Colony, . . . . .	170
On Nantucket, . . . . .	300
On Martha's Vineyard and Chappequiddic, under the care of the Mayhews, . . . . .	1,500
<hr/>	
Total, . . . . .	3,600"

Upon a review of this whole matter, one subject seems to

demand, both from its importance and from the prominence it held in the motives which led to the appointment of this commission, especial consideration. We refer to

*The Pauper Question.*

We do not share in the alarm which some seem to feel, in regard to the amount of appropriations to the poor Indians. It appears, that, for the six years from 1843 to 1848, inclusive, the whole amount, paid by the Commonwealth, on account of the Indians, was . . . . . \$10,059 25

Of this amount there was paid to the commissioners for dividing Marshpee lands, \$ 1131 87

Salaries of guardians, . . . . . 1715 00

————— 2846 87

Leaving, as the amount received by the Indians, \$7212 38

being an average of 1202 06 annually, or about one dollar and a half to each individual. The total yearly cost of the State government is about \$900,000, or one dollar to each individual in the State. We submit, that 900,000 citizens, who enjoy all the privileges of citizenship, at a cost of one dollar per year, ought not to complain of the burden of paying one dollar and a half per year to the 800 persons who are kept in a state of complete political and civil disfranchisement. It would be difficult, we trust, to find 800 citizens of the State, who would submit to the same disabilities, for fifty cents a year.

“But the 900,000 citizens contribute to the support of the government.” So would the 800, but for the almost immemorial unjust legislation of the State towards them.

But, be the cost of supporting them greater or less, we take the ground, that the State *owes* it to them, not as a gratuity, but as a debt which cannot be honorably, or even honestly, evaded. We have brought them into their present condition. The disabilities under which we have placed them, while they declare their unfitness to perform the duties, have produced and perpetuated their unfitness to bear the burdens, of citizenship.

The history of all conquered and proscribed races and classes,

illustrates the impossibility of elevating such races and classes, while under civil and political disabilities. It was among the principal objects of the colonization of this country, in the language of the charter of the colony of Massachusetts Bay, that “the good life and orderly conversation of the colonists may win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind and the Christian faith, which, in our royal intention and the adventurer’s free profession, is the principal end of this plantation.” But, until the conversion of the Indians was accomplished, they were treated as heathen, and, of course, unfit to be members of a Christian Commonwealth. The early colonial legislation in regard to the Indians was dictated by the spirit which excluded all, except members of the church, from any agency in political or civil affairs. The progress of civil and ecclesiastical liberality has released all but the Indian from these disabilities. The African, the Turk, the Japanese, may enjoy, in Massachusetts, all the privileges of American citizenship. The Indian alone, the descendant of monarchs, is a vassal in the land of his fathers. Even the Declaration of Independence, the Bill of Rights, our State Constitution, brought no deliverance from oppression, no recognition of unalienable rights, no constitutional guarantees to the poor Indian.—The inconsistency of our past and present treatment of the Indians, with the whole spirit, and, indeed, with the letter of our constitution, is so well exhibited by Mr. Hallett, in his argument before referred to, that we offer no apology for making the following extracts, as applicable to all the Indians in the State:—

“They must be either hereditary vassals, or servants by right of conquest, or public enemies held as hostages and prisoners, or paupers, or persons individually, not collectively, incapacitated and *non compos mentis*, or citizens.”

The constitution recognizes no distinction of color, and no civil inability in classes or communities. It declares government to be a “social compact, by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws, for the common good.”

In the second article of the 1st chapter, it leaves all the rights

of citizenship to every male inhabitant, of twenty-one years and upwards, possessing certain property qualifications, " and, to remove all doubt concerning the meaning of the word inhabitant in this constitution, every person shall be considered an inhabitant in that town, district, or plantation, where he dwelleth or hath his home."

Inhabitant and citizen, therefore, are synonymous terms, with the sole exception of aliens, paupers and persons under guardianship, that is, under guardianship by general laws, affecting all citizens who come under their provisions, and not by special laws made for a whole community, without discrimination.

2. The Marshpee Indians are not aliens. They are not a domestic nation, as the Cherokees are declared to be, by the supreme court of the United States. They have no rights secured by treaty, and no other rights than those of property and person, applying to them as to all other citizens.

3. They are not our vassals, slaves, or servants. They were not conquered by our fathers, but were the friends of the whites, before the war of the revolution, and, in that war, fought on our side, for which some of them now receive pensions.

4. Are they paupers? They cannot come under this head, for they are all freeholders in common, and the law permitting them to take the poor debtor's oath, makes an express exception of their landed property.

5. Are they incapacitated? Not naturally. They are not *non compos mentis*. How then are they incapacitated? To justify the placing of the property and person of the citizen under guardianship, he must individually be incapacitated. Every individual of the Marshpee tribe must then be proved to be incapacitated, to justify taking away his rights of person and property, and they must be placed under the general laws of guardianship. You cannot declare a whole community to be incapacitated from the exercise of individual rights. As it regards the Marshpee Indians as a community, it is false reasoning to take it for granted that they are incapable of self-government; because they have never had a fair opportunity of testing their capacity, and because, they are now as well informed and as temperate as many of the plantations were,

when originally incorporated into towns. On what principle, then, is it, that there has always been a distinction between the laws made for governing the Indians, and those made for the whole people, when the constitution declares that "all shall be governed by certain laws for the common good."

It began in the necessity of guarding against the hostility of the Indian tribes; but this necessity ceased to exist, (if it ever did exist in relation to the Marshpee tribe,) long before the revolution. Now, by what process of reasoning can it be shown, that the Indian inhabitants of this Commonwealth, were not included in the first article of the bill of rights? viz.: "All men are born free and equal, and have certain natural, essential, and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness."

We dwell upon this point, not to indulge in useless fault-finding or regrets over past legislation, but for the purpose of directing attention to these disabilities as producing and perpetuating the degradation of the Indians, and so constituting a claim upon the State which has established, and which still sustains, the system. No man can say what would have been the present condition of the Indians, but for these disabilities. It will not do to say that the Indian is incapable of improvement. The experiment has never been fairly tried. Efforts have been made to Christianize and elevate them; and we are gravely told, that, because they always have failed, therefore, they always must fail; but, it seems to have been forgotten, that the effect of these efforts has always been controlled by the crushing influence of civil and political disability, and, as a necessary result of these, of social proscription. It is, as Frederick Douglass says in relation to the incapacity of the African race for improvement —himself an eloquent refutation of the falsity of the affirmation:—"Sixteen millions of Anglo-Saxons grind to the very dust three millions of Africans. Take your heels off of our necks, and see if we do not rise."—We have treated the Indians as wards, serfs, vassals, slaves. We have taken the management of their property, and have allowed it to be squandered and lost. We claim the right to dispose of their persons, giving

their guardians the power to bind them out, as minors, and to appropriate the proceeds of their labor, at their own almost irresponsible discretion. That this power has not been abused is owing to the character of the guardians, and to a state of public opinion, which, unfortunately, has not yet infused itself into the laws. Can we hesitate, as to the duty of the Commonwealth to those whom Chief Justice Parker terms "the unfortunate children of the public?"

We need not argue the question of the legal obligation of the Commonwealth to provide for the Indians. In the case of *Andover vs. Canton*, (Mass. Reports, vol. 13, p. 547,) that matter was adjudicated upon and settled by the supreme tribunal of the State. The following extracts, from the decision of Chief Justice Parker, are pertinent and important, alike from the legal principles settled and the humane spirit which characterizes them. "It is not an admissible idea, that a tribe of Indians, of whom the Legislature had assumed the guardianship, whose land or other property is taken into public custody, and even whose labor is disposed of, without consulting the inhabitants of the town within which they may dwell, should become chargeable to the town, in case of poverty, merely because they lived within its limits. There is always supposed to be a *consideration*, past or present, for the obligations of towns to rest upon, in the support of paupers. They have received some benefit from their property or that of their ancestors, by taxation, or otherwise; and they may dispose of them in service. But with respect to this tribe of Indians, the town of Canton could never have received a benefit in any way, having no right to tax their property or their polls, or to diminish the expense of supporting them, by placing them out at service.

Probably the Legislature will consider the remaining tribes and parts of tribes of aborigines, which yet remain within the confines of this Commonwealth, as the unfortunate children of the public, entitled to protection and support, when their means of subsistence fail, and when it shall be found that they are incapable of civilization, so far as to be admitted as citizens.

Such seem to have been the humane views of the successive Legislatures of the Colony, Province, and Commonwealth; they

having, at various times, empowered agents to take care of the lands which were allowed to be the property of native Indians; and, in several instances, having provided means for their support, comfort and instruction. It certainly would be more worthy of the liberal character of this Commonwealth, to make a general and permanent provision for the maintenance of such of the tribes, or individuals of the tribes, as shall be brought to indigence, than to throw the unequal burthen upon the towns where they may have chiefly resided; those towns not only never having derived any benefit from their labor or property; but, on the contrary, having generally suffered disadvantage from having considerable landed property exempted from taxation, and from the unsettled habits and manners of such a population." It seems to us therefore, that, from every consideration arising from our past treatment of the Indians, from a uniform recognition of the obligation by the Legislature, and from the simplest requirements of humanity and justice, we owe to them comfortable provision and support; not, indeed, such support as will perpetuate habits of indolence and improvidence, but such treatment as, while it shall relieve from present suffering, shall tend to form habits of self-reliance and self-support.

They should not be treated as paupers. We find that they nearly all have that feeling of pride, which shrinks from being the objects of charity. This feeling, which is almost the only vestige, and which a wise legislation should foster as the germ, of a hopeful self-respect, we should not wantonly wound.—They are not State paupers. The legislation of the last 180 years has recognized as Indians, all descendants of Indians residing upon Indian lands.—We plead for them, not as paupers, or as public beneficiaries, but as entitled to the pittance which is necessary to their comfort; and instead of compelling them to apply for scanty relief, year after year, to the Committee on Claims, which is generally composed of new men, who cannot become acquainted with the subject, who are usually too much influenced by the fear of being regarded as more extravagant than their predecessors, and who, as the history of the past shows, and from the nature of the case, are liable both to withhold and

to grant unwisely, we think, to requote the words of Chief Justice Parker, "it would be more worthy of the liberal character of this Commonwealth, to *make a general and permanent provision*, for the maintenance of these unfortunate children of the public." How shall this be done?

It would be worse than useless to make this change, unless it formed part of a system which should tend to make them capable of self-support, and fit them for the privileges and duties of citizenship. This brings us to the most difficult part of our duty.

If we have succeeded in exhibiting the situation of this people, all will admit that the problem is, not to contrive means to supply their present wants, but to take them out of their present peculiar and anomalous condition. Under the present laws, any of the descendants of these Indians, now scattered over the world, in whose veins shall run a single drop of Indian blood generations hence, may return to the Indian lands, and claim to be treated as the wards of the State. The only remedy is to be found in annexing their territory to the adjoining towns and merging them in the general community. This must be done at once, or prospectively.

Almost without exception, they are opposed to being annexed to the adjoining towns, and the towns are probably equally opposed to receiving them. If there were no other obstacle, the liability of taxation would involve necessarily the alienability of their lands; and this alone, in their present condition, is an insuperable objection. The only alternative is, a system which shall, making due provision for their present wants, prepare them for the privileges and liabilities of citizenship.

During the time which has elapsed since we visited the Indians, and became familiar with their conditions and wants, we have given, to the solution of this problem, our constant and earnest study; and the result has been the following

#### *Basis of an Act*

for the improvement of the Indians and people of color residing on the Indian lands within this Commonwealth.

1st. A repeal of all laws relating to the Indians, (with a modification of those relating to the district of Marshpee, and the Herring Pond Plantation, at least, in relation to a separate commissioner,) and the enactment of a uniform system, to apply to all the tribes in the State, in the spirit of modern philanthropy.

2d. The merging of all, except those at Marshpee and Herring Pond, and Martha's Vineyard, in the general community, giving to the selectmen of the towns to which they are annexed, the management of the funds belonging to them, and of the sums appropriated by the State for their support, not as paupers, but as the wards of the State, the inalienability of their lands being secured, except when it is voluntarily surrendered, by the assumption of the elective franchise, as provided in the next section.

3d. Grant to any one who wishes it, the privileges of citizenship, involving the liability to taxation, when any one accepts the privilege of voting; the privilege of voting to be allowed to those accepting it, and paying a poll tax, whether the towns tax real or personal property, or not; and when the towns do tax the real or personal property of one thus accepting the privilege of voting, they shall become liable for the support of the individual and his descendants, as in the case of other citizens; and when the privilege of citizenship is once assumed, and the right of taxation once exercised, the individual, from that time forth forever, shall be, to all intents and purposes, a citizen of the State, and debarred from returning to the condition of an Indian.

4th. The appointment of one Indian Commissioner, who shall direct the application of all moneys appropriated by the State for the benefit of the Indians, and who shall devote his whole time, if need be, to their improvement, especially to devising means for gradually preparing them for the privileges of citizenship.

Upon the first point, we think there can hardly be a difference of opinion. The legislation has been exceedingly loose and variant; sometimes it has been in the form of a general law, sometimes, of a special law, sometimes, of resolve; and, of the latter, sometimes an annuity has been settled upon a particular

individual, and, at another time, an appropriation has been made to a guardian, or judge of probate, for the benefit of an individual or a tribe. We have found it a most perplexing task, to go over the legislation of the last two hundred years, together with the records of executive proceedings, in order to ascertain the legal condition of each tribe; and we do not wonder that successive Committees on Claims and Accounts, amid the pressure of other legislative duties, have abandoned the task of inquiry as to laws now in force, in despair, and have been compelled to resort to a temporary expedient; which has only made the confusion worse confounded. This difficulty demands a remedy, and we believe the one we recommend is the only one which will fully meet it; that is, the enactment of a system of Indian laws, in compact and definite shape.

In this connection, we would urge particularly the importance of confirming the titles of proprietors of lands held in severalty, and of fixing the law of division and descent. At Gay Head, particularly, serious difficulties are already arising, which threaten the introduction of a spirit of litigation; a result which cannot be too earnestly deprecated. We regard the adjustment of these questions as a matter of the utmost importance to the future peace and welfare of this tribe.

2d. The merging of the smaller remnants in the general community. We entertain not the slightest doubt, that this, with the restrictions afterwards indicated, is desirable and practicable. The Fall River, Dudley, Grafton, Punkapog and Natick, are few in number; and, as the inducements to remain on their lands are small, they are more and more scattering every year, never to return. They have but little land, or property of any kind, have no separate schools or preaching, and receive no money for these purposes, either from the State, or benevolent societies. They will soon lose their individuality as other tribes have done. The lands of the Punkapog and Natick tribes are already all sold; the Legislature will undoubtedly, before long, be called upon to provide for the sale of the lands of other small tribes. The course we recommend, we believe to be in accordance with sound State policy, and with a humane regard for the welfare of the Indians.

3d. There are difficulties connected with the matter of gradually extending to the Indians the privileges of citizenship; but none, we are convinced, which may not be overcome by an earnest and intelligent effort to accomplish so desirable a result. We need not repeat our conviction, that the only way to provide for the permanent improvement of the Indian, is, to show him the path of escape from political and civil disfranchisement; and we believe that the plan we recommend, with the restrictions suggested, and others which will occur to those whose duty it shall be to arrange the details of the law, while it imposes no liabilities either upon the Indian or the town, which they do not voluntarily assume, opens to the Indian a certain prospect of civil, political and social elevation.

4th. But, whether the other recommendations be adopted or not, we regard the appointment of a single commissioner, instead of the several guardians and the commissioner of Marshpee, as indispensable to the improvement of the Indians. They have been so long under disabilities, as to be, as a whole, incapable at present, of self-government; still there is enough of the Indian impatience of restraint to make them dislike the idea of guardianship. They need counsel, advice, encouragement; almost universally they are teachable and accessible to kind influences. A single commissioner, intelligent, sagacious, and prudent, acting upon system, and devising means of *permanent* improvement, entrusted with discretion to apply the funds appropriated by the State for their benefit, would contribute, more than any other instrumentality we can conceive, to their permanent welfare and to prepare them for the privileges of citizenship. The influence of the guardian must be purely parental. The smallest element of dictation or control in any system designed for their improvement, will defeat all its aims. They have too good reason to be jealous of the white man, to be ready to acquiesce in any measures which are not, to their own comprehension, benevolent in their motives and tendencies. The whole success of any system of measures, the only hope of any permanent improvement, will depend upon the character of the commissioner. The amount now paid annually, for the salaries of the commissioner of

Marshpee and Herring Pond and the several guardians, is \$540 00. This is somewhat less than the average for the last six years. A small addition to this amount would secure the services of a competent person, as Commissioner, for the whole State. The advantages arising from the familiarity of the Commissioner with the facts necessary to be known to the Committees of the Legislature, would alone equal the amount of his salary. We earnestly recommend this matter to the favorable consideration of the Legislature.

We have endeavored to represent, faithfully, truly and impartially, "the condition and circumstances" of nearly 900 of the inhabitants of this Commonwealth. Our commission did not originate in any petitions by the Indians for redress of grievances; but in a humane design, on the part of the Legislature, in the words of the resolve, "to promote their improvement and interests." While, therefore, the Legislature should not impose upon them any change which they do not voluntarily adopt, they owe it to the advantages of their position to recommend such measures as they think would conduce to their improvement, and to tender to them every facility for a fair trial of those measures. Disfranchisement and depression have almost become the normal condition of the poor Indians; they cannot appreciate the almost miraculous power of a cordial recognition and a practical application of the principle of Liberty, Equality, and Fraternity, at whose Ithuriel touch, nations have, during the past year, been literally "born in a day." We boast of the successful solution of the problem of self-government; but we exclude from its operation, nearly a thousand of our citizens. It is not enough to assert, until the Indian has been brought within the reach, at least, if not under the full influence, of complete civil and political enfranchisement, that it will not exert the same vivifying influence upon him as upon the Anglo-Saxon. There is a profound philosophy in the words of our Savior—"If any man will do the works, he shall know the doctrine, whether it be of God, or whether I speak of myself." The operation of a system cannot be known until it has been fairly tried. We ask for the Indian a full share in the

rights asserted in the Declaration of Independence and our Bill of Rights, and guaranteed by our Constitution. If these fail, it will be time enough then to abandon the race, as forsaken of man, and cursed by God.

We leave this subject with the guardians of the interests and the honor of the Commonwealth, with the chosen protectors of the “unfortunate children of the public.” We are shut up to the conclusion that a system, substantially like that we recommend, is the only one which can save this people from the fate which has befallen nearly their whole race. Expulsion or extinction has been the alternative. As the red man has witnessed and felt the gradual encroachment of the pale face, he has been compelled to say,—

“They waste us,—ay, like April snow  
In the warm noon, we shrink away;  
And fast they follow—as we go  
Towards the setting day;  
Till they shall fill the land, and we  
Are driven into the Western Sea.”

We do not believe either this result, or its alternative,—extinction, is inevitable. If, as we confidently hope, the exhibition of the condition and wants of this people, which our appointment has enabled us to make, shall lead to the adoption of a system, wisely and humanely adapted to secure their entire political and civil enfranchisement, and thus their social elevation, we should cherish our agency in the result, among the most pleasant memories of our lives.

F. W. BIRD,  
WHITING GRISWOLD,  
CYRUS WEEKES.

## APPENDIX.

## APPENDIX A.

*Names of Members of the several Tribes in the State.*

## CHAPPEQUIDDIC TRIBE.

Lawrence Prince,	Aged 57	Francis Goodrich,	Aged 45
Love Prince,	. 45	Joseph Johnson,	. 60
William H. Murray,	. 30	Martha Johnson,	. 49
Charlotte M. Murray,	. 28	Jerrod Summons,	. 29
James Curtis,	. 30	Simeon Goodrich,	. 37
Frances E. Curtis,	. 21	Theodate Goodrich,	. 34
Love P. Curtis,	. 2	Louisa Goodrich,	. 5
Elizabeth Charlotte Curtis, 5 months		Samuel P. Goodrich,	18 months
Zadock Simpson,	. 48	David Belain,	. 32
Sarah Simpson,	. 45	Harriet R. Belain,	. 27
Ann E. Simpson,	. 16	Mary B. Belain,	4 months
George H. Simpson,	. 9	Ferriby Harris,	. 66
Simeon Simpson,	. 24	Hannah Webquish,	. 28
Joseph Sams,	. 45	Charles Frederick Webquish, 19 ms.	
Jane Sams,	. 53	William Johnson,	. 66
Roland Sams,	. 21	Elihu Johnson,	. 29
Sophronia Sams,	. 19	Hepsah Pells,	. 15
Marilla Sams,	. 16	Margaret Peters,	. 59
Angeline Sams,	. 14	Isaac Joab,	. 35
Joseph Sams,	. 12	Ann Joab,	. 25
Richard Gould,	. 28	Jane A. Joab,	14 months
Jane Saunders,	. 94	Abraham Brown,	. 58
William Jackson,	. 30	Lucy Brown,	. 50
Maria Jackson,	. 32	Charles Brown,	. 32
Jane A. Jackson,	. 8	Betsey Gardner,	. 25
— Jackson,	3 months	Salome Brown,	. 23
Daniel T. Webquish,	. 24	James W. Brown,	. 21
Eleanor Joseph,	. 69	Sarah Brown,	. 17

Emily Brown,	Aged 15	Thaddeus Cook,	Aged 23
Raymond Brown,	. 13	Frederick Cook,	. 21
Edwin L. Brown,	. 11	Joseph Belain,	. 18
Wealthy Wamp,	. 82	William Belain,	. 21
George A. Gardner,	. 27	Anstress Belain,	. 15
Isaiah Belain,	. 41	William H. Mathews,	. 31
Laura Belain,	. 31	Margaret P. Mathews,	. 23
Isaiah Belain, Jr.	. 6	Prince W. Mathews,	. 3
Harriet Belain,	. 3	Cornelius Johnson,	. 38
Lucretia Belain,	. 16	Aurilla Peters,	. 26
Philean Belain,	. 14	Paul Warren,	. 62
Joseph Curdoody,	. 24	Lydia M. Brown,	. 3
Thomas Laton,	. 35	Asa Johnson,	. 60
Mary Laton,	. 26		—
John D. Laton,	. 21	Total,	85
Henry Jonas,	. 22		

## CHRISTIANTOWN TRIBE.

Thomas James,	Aged 72	Charlotte Belain,	Aged 29
Judith James,	. 6	Joseph Simpson,	. 42
Charles James,	. 26	Lovice Simpson,	. 41
George E. James,	. 22	Eliza A. Simpson,	. 18
William S. James,	. 20	Hannah Simpson,	. 9
John A. Spencer,	. 35	Adriana Simpson,	. 8
Francis Spencer,	. 13	John Anthony,	. 30
John Spencer,	. 7	Betsey Anthony,	. 26
Eunice Elizabeth Spencer,	. 5	Rachael Anthony,	. 4
William Grant,	. 37	Infant,	. 1 day
Mary Grant,	. 14	Asa Peters,	. 34
Charles Grant,	. 12	Aurilla Peters,	. 30
William Grant, Jr.,	. 8	Leander Peters,	. 9
Samuel Mingo,	. 52	Charles Peters,	. 3
Jane Mingo,	. 50	Lydia Weeks,	. 60
Joseph Mingo,	. 22	Tristram Weeks,	. 35
Sarah A. Mingo,	. 10	Uriah Weeks,	. 40
James W. De Grasse,	. 30	James A. Weeks,	. 26
Lucinda C. De Grasse,	. 8	Charles Weeks,	. 22
Henry J. De Grasse,	5 months	Philura Weeks,	. 25
Francis Peters,	. 67	Sophronia Weeks,	. 30
Hepzibeth Peters,	. 60	George W. De Grasse,	. 24
Martha Peters,	. 37	Frances De Grasse,	. 28.
Almira Peters,	. 23		—
Asa Belain,	. 30	Total,	48

## GAY HEAD TRIBE.

Lewis Cook,	.	Aged 38	Caleb Rodman,	.	Aged 2
Abiah Cook,	.	27	Leander Bassett,	.	39
Jane Cook,	.	8	Huldah Bassett,	.	41
Jonathan Francis,	.	50	Julia Bassett,	.	10
Simon Johnson,	.	33	Moses Bassett,	.	4
James Boyer,	.	34	Esther Bassett,	.	1
Mehitable Boyer,	.	37	Bethiah Bassett,	.	3 weeks
John Williams,	.	50	John Devine,	.	35
Sophronia Williams,	.	45	Parnal Devine,	.	38
John Thompson,	.	22	John Devine, Jr.,	.	13
Hebron Wamsley, Jr.,	.	28	Avis Devine,	.	9
Eleanor Wamsley,	.	27	Parnal Devine,	.	2
Celestine Wamsley,	.	8	Aaron Cooper, Jr.,	.	28
Tolman Wamsley,	.	7	Phebe Cooper,	.	16
Amy Wamsley,	.	4	Isaac Cooper,	.	5
Lavina Wamsley,	.	1	Thomas Cooper,	.	73
Esther Howashee,	.	52	Jane Cooper,	.	67
Winifred Howashee,	.	18	Martha Cooper,	.	23
John Salisbury,	.	62	Zaccheus Cooper,	.	24
Abiah Salisbury,	.	56	Lucy C. Oooper,	.	2 months
Johannes Salisbury,	.	22	George Cooper,	.	30
Emily Salisbury,	.	18	William A. Vanderhoop,	.	32
Druzilla Salisbury,	.	16	Beulah Vanderhoop,	.	33
Mehitable Ames,	.	65	Louisa Vanderhoop,	.	10
Patience Gershom,	.	68	William Vanderhoop,	.	8
Johnson Peters,	.	66	Paulina Vanderhoop,	.	6
Mary Peters,	.	65	John Vanderhoop,	.	4
Prince Johnson,	.	48	Anna Vanderhoop,	.	2
Eliza Johnson,	.	40	Edwin Vandorhoop,	.	8 months
Peter Johnson,	.	10	Aaron Cooper,	.	56
Jonathan Johnson,	.	8	Abiah Cooper,	.	48
Algernon S. Johnson,	.	6	Belinda Cooper,	.	9
Jane Johnson,	.	4	Remember Cooper,	.	96
Julia Johnson,	.	3	Samuel Peters,	.	38
Methia Johnson,	.	3 months	Sarah Peters,	.	36
Isaac D. Rose,	.	37	Samuel Peters, Jr.,	.	8
Harriet A. Rose,	.	27	Jesse Peters,	.	6
Infant,	.	10 days	Johnson Peters,	.	4
Abram Rodman,	.	40	Amos Peters,	.	2
Charlotte M. Rodman,	.	34	Simon Johnson,	.	54
Mary Jane Rodman,	.	7	Alexander Brown,	.	75
Benjamin Rodman,	.	4	Patrick Devine,	.	38

Louisa Devine,	Aged 22	Joseph Jerrod,	Aged 5
Mercy A. Devine,	4 months	Abraham Jerrod,	24
Tristram Weeks,	. 45	Joel Jerrod,	22
Tamerzane Weeks,	. 40	Diadama Madison,	40
Triphosia Weeks,	. 10	Anna J. Madison,	12
Elizabeth Weeks,	. 3	Charles Madison,	8
Mary James,	. 34	Charlotte Madison,	7
Lucina James,	. 15	Isaac Madison,	4
Patience Cole,	. 66	Zaccheus Howashee,	56
Fanny Cole,	. 36	Elizabeth Howashee,	38
John Cole,	. 5	Francis Mingo,	16
Tirzah Cole,	8 months	Hebron Wamsley,	62
George David,	. 40	Jane Wamsley,	50
Louiza David,	. 34	Isaac Johnson,	40
Elizabeth C. David,	. 15	Sarah Johnson,	38
Lydia David,	. 11	Thomas Green,	11
Rosanna David,	. 9	Beulah Aucouch,	35
Philena David,	. 7	Hepsibah Aucouch,	33
Alexander David,	. 4	Child, do.	5
Prudence David,	7 months	Elizabeth Dodge,	41
Amos Jeffers,	. 64	Bathsheba Hoskins,	50
Lydia Jeffers,	. 30	George Belain,	39
Alice Jeffers,	. 24	Sophia Belain,	32
Leonard Jeffers,	. 20	Melissa Belain,	12
Thomas Jeffers,	. 22	George Belain,	8
Absalom Nevers,	. 25	Betsey Belain,	5
Louisa Nevers,	. 20	Peter Belain,	1½
Ann E. Nevers,	. 4	William Belain,	20
Julia Corsa,	. 35	Joseph Belain,	18
Abby A. Corsa,	. 7	Francis Sylvia,	40
Moses Corsa,	. 4	Leonora Sylvia,	29
Lavelon Corsa,	. 35	Henry P. Sylvia,	6
Thomas Cooper, Jr.	. 45	James Sylvia,	18 months
Thomas Manning,	. 40	Joel Sylvia,	6 "
Alvin Manning,	. 32	Lydia Johnson,	65
Roxa Manning,	. 26	Anthony Jordan,	40
Marshall Manning,	. 2	Hepsibeth Jordan,	36
Abel Manning,	. 35	William Jeffers,	40
Almira Manning,	. 25	Laura Jeffers,	34
Mary Manning,	. 39	Laura A. Jeffers,	10
Willard Shepherd,	. 55	James Jeffers,	14
Clara Shepherd,	. 42	Mary C. James,	6
Mary Ann Shepherd,	. 5		
Josiah Jerrod,	. 46	Total,	174
Olive Jerrod,	. 44		

## MARSHPEE TRIBE.

Nancy Williams, .	Aged 55	Diadama Toby, .	Aged 41
Louisa Williams, .	22	Ebenezer Toby, .	22
Minerva Williams, .	20	Mary Toby, .	24
Gilbert Williams, .	18	Oaks A. Toby, .	18
Alexander Williams, .	12	Sylvanus Toby, .	16
Emily Jackson, .	27	Watson Toby, .	14
Thomas Jackson, .	25	Margaret Toby, .	13
Mary Jackson, .	3	Elisha Toby, .	8
Josephine Williams, .	2	Ephraim Jerrod, .	107
Alfred Amee, .	60	Joseph Toby, .	31
Naomi Amos, .	53	Rachel Toby, .	12
Henry Amos, .	11	Henrietta Toby, .	10
Jesse Webquish, .	66	Sarah Toby, .	8
Prudence Webquish, .	46	John Toby, .	5
William Webquish, .	17	Jedediah Toby, .	3
Jesse Webquish, .	22	William Jones, .	33
Levi S. Webquish, .	18	Achsa Jones, .	27
Hannah P. Webquish .	13	Mary Jones, .	3 months
Kilborn W. Webquish, .	10	Israel Amos, .	59
Naomi A. Sanford, .	21	Polly Amos, .	58
Elijah W. Pocknet, .	28	James Amos, .	42
Betsey Jordan, .	83	Persis Amos, .	32
Joseph Mills, .	70	David Robins, .	18
Dorcas Mills, .	24	Thomas James, .	48
William H. Mills, .	5	Betsey James, .	60
James S. Mills, .	3	Solomon Attaquin, .	40
Elizabeth S. Mills, .	2	Cynthia Attaquin, .	34
Timothy Pocknet, .	45	Melissa Attaquin, .	10
Martha Lee, .	30	Ebenezer Attaquin, Jr., .	37
William H. Simon, .	35	Rodolphus Attaquin, .	6
Lucy M. Simon, .	22	Lewis Attaquin, .	4
Love A. Simon, .	2	Ezra Attaquin, .	60
Daniel S. Simon, .	3 months	Sarah Attaquin, .	58
Susan Nys, .	27	Ezra Attaquin, Jr., .	25
Oaks A. Coombs, .	39	Sarah Attaquin, .	20
Dinah B. Coombs, .	25	Rhoda Attaquin, .	17
Maria A. Coombs, .	7	Watson Hammond, .	12
George R. Coombs, .	5	George Ockry, .	30
Daniel C. Coombs, .	3	Betsey Ockry, .	28
Darius Coombs, .	3	Euphrasia A. Ockry, .	4
William Cetum, .	15	Martha Sammons, .	85
Joseph Toby, .	53	John D. Brown, .	34

Sarah Brown,	.	Aged 39	Isaac Jones,	.	Aged 32
Azariah Brown,	.	2	Mary Jones,	.	34
Emeline Brown,	.	3 months	Oliver Foller,	.	55
Joseph Amos,	.	43	Betsey Foller,	.	54
Abigail Amos,	.	44	Sarah Foller,	.	21
Anna F. Amos,	.	14	Anna Sewall,	.	30
Rebecca Amos,	.	13	Thomas Sewall,	.	29
Isaac C. Amos,	.	8	Moses Pocknet,	.	55
Sarah B. Amos,	.	5	Mary Pocknet,	.	38
Cordelia Amos,	.	3	Alexander Pocknet,	.	20
Noah Keeter,	.	21	Philena Pocknet,	.	16
Gideon Tompom,	.	42	Phebe Pocknet,	.	16
Mahala Tompom,	.	28	Sarah Pocknet,	.	14
Jacob Tompom,	.	10	Grafton Pocknet,	.	12
Sarah A. Tompom,	.	7	Susan Pocknet,	.	9
Celia Tompom,	.	6	Reliance Pocknet,	.	7
Eusebia Tompom,	.	3	Henrietta Pocknet,	.	5
Lucinda Tompom,	.	8 months	Triphosia Pocknet,	.	3
Ebenezer Attaquin,	.	67	John Odiorne,	.	62
Leah Attaquin,	.	57	Mercy Odiorne,	.	63
Benjamin Attaquin,	.	35	Sylvia Casco,	.	55
Elizabeth Attaquin,	.	19	Sally Herrett,	.	60
Pamela Attaquin,	.	2 months	Hannah Herrett,	.	65
Abner Hicks,	.	64	Esther Cowit,	.	28
Sally Hicks,	.	64	Jacob Cowit,	.	2
Eleanor Hicks,	.	24	Daniel Quippish,	.	60
Amanda Hicks,	.	1	Abiah Quippish,	.	55
Jeremiah Hicks,	.	41	Joseph Quippish,	.	20
Hebron Hicks,	.	32	Isaac Simon,	.	83
Mercy Hicks,	.	30	Ebenezer Low,	.	75
Jerusha Hicks,	.	11	Cela Low,	.	57
Sarah A. Hicks,	.	8	Polly Cetum,	.	75
Thomas Hicks,	.	5	Aaron Keeter,	.	43
Melora Hicks,	.	4	Mary Keeter,	.	36
Frances Hicks,	.	64	Nicholas Keeter,	.	21
Bersha Hicks,	.	55	Solomon Keeter,	.	17
Patience Gardner,	.	36	James Keeter,	.	10
Horace Gardner,	.	4	Lydia Keeter,	.	6
Andrew Gardner,	.	6 months	Sylvester Keeter,	.	4
Ophelia Cæsar,	.	62	Mercy H. Keeter,	.	12
Joseph Cæsar,	.	42	Samuel Godfrey,	.	30
Lucy Cæsar,	.	18	Hannah Godfrey,	.	23
Anthony Hinson,	.	60	Lysander Godfrey,	.	6
William Hinson,	.	50	Alonzo Godfrey,	.	4

Melissa Godfrey, .	Aged 3	Fanny Young, .	Aged 4
James Godfrey, .	. 1	Elizabeth Young, .	1½
William Holland, .	. 55	Robert Williams, .	55
Mary A. Holland, .	. 47	Solomon Webquish, .	24
James Lippitt, .	. 46	Alice A. Webquish, .	22
Sarah Lippitt, .	. 40	Isaac Simon, Jr., .	55
Spencer Edwards, .	. 30	Matilda Simon, .	54
Jane Edwards, .	. 26	Peter Squib, .	40
Lydia Jackson, .	. 63	Joseph Squib, .	50
Nathan S. Pocknet, .	. 40	Thomas Jonas, .	48
Charles De Grasse, .	. 41	Rosanna Jonas, .	33
Christina De Grasse, .	. 67	Nancy Jonas, .	5
Elias De Grasse, .	. 32	Lot C. Jonas, .	4
Susan De Grasse, .	. 30	Cornelius Jonas, .	3
Jacob Apells, .	. 39	Jeremiah Mys, .	65
Mary Apells, .	. 34	Hannah Mys, .	64
James H. Apells, .	. 14	Sampson Alves, .	49
Silas P. Apells, .	. 10	Hannah G. Alves, .	48
Foster Apells, .	. 8	Charles F. Alves, .	21
Olive Apells, .	. 4	Rebecca J. Alves, .	19
Mary F. Apells, .	. 2	Ezekiel Alves, .	16
Gustavus Apells, .	4 months	Clarissa Alves, .	4
Diana Wilbur, .	. 24	Matthias Amos, .	30
David Wilbur, .	. 65	Clarissa Amos, .	25
Amy Wilbur, .	. 55	Daniel Q. Amos, .	11
Joseph Wilbur, .	. 25	Clarinda Amos, .	5
James Wilbur, .	. 18	Infant, .	3 weeks
Adeline Apells, .	. 28	Daniel B. Amos, .	45
James Apells, .	. 6	Delia Amos, .	20
Joanna Cowit, .	. 104	Joseph Gardner, .	60
William Taylor, .	. 60	Patience Gardner, .	30
Martha Keeter, .	. 45	Elizabeth Gardner, .	17
Joseph Mills, .	. 60	Oliver Gardner, .	12
Dorcus Mills, .	. 22	Ruth Gardner, .	70
William Mills, .	. 5	James Gardner, .	8
James Mills, .	. 4	Elizabeth Jackson, .	50
Elizabeth Mills, .	18 months	Nancy Jackson, .	34
David Mys, .	. 50	Ebenezer Jackson, .	16
Margaret Mys, .	. 30	William Mingo, .	64
Child, .	. 10	Leah Mingo, .	57
John Young, .	. 35	Walter Mingo, .	10
Sophronia Young, .	. 34	George Mingo, .	77
Lucy Ann Young, .	. 18	Mary A. Brown, .	37
Anstress Young, .	. 7	Russell Brown, .	6

Philander Brown,	Aged 15 months	Susan Boyer,	Aged 8
Joshua Pocknet,	. . . 30	Henry Boyer,	. . . 5
Harriet Pocknet,	. . . 30	James Boyer,	. . . 4
Simon Low,	. . . 38	Simon Keeter,	. . . 32
Mercy Low,	. . . 33	Lydia Keeter,	. . . 28
Mary Low,	. . . 10	Abigail Moses,	. . . 73
Rosette Low,	. . . 8	John Hazard,	. . . 87
Uriah Low,	. . . 8	Bethia Hazard,	. . . 64
Susanna Low,	. . . 3	John Hendrick,	. . . 30
Cometa Low,	9 months	Chloe Hendrick,	. . . 30
John Mys,	. . . 30	Henry Hendrick,	. . . 17
Lydia Mys,	. . . 25	Isaac Hendrick,	. . . 12
Martha A. Mys,	. . . 3	Divers Quippish,	. . . 58
Infant,	. . . 8 months	Betsey Quippish,	. . . 23
James Mys,	. . . 28	Peter S. Foller,	. . . 41
Thomas Mys,	. . . 20	Dinah Foller,	. . . 47
William Mys,	. . . 18	Leah Quippish,	. . . 20
Joseph Whiting,	. . . 49	John Quippish,	. . . 33
Jane Whiting,	. . . 38	Leah Quippish,	. . . 36
Isabella Whiting,	. . . 12	Priscilla Quippish,	. . . 3
Gilbert Whiting,	. . . 9	Christopher Hinson,	. . . 65
Susanna Whiting,	. . . 7	Susanna Hinson,	. . . 65
Henry Boyer,	. . . 40		—
Ophelia Boyer,	. . . 34	Total,	305

## HERRING POND TRIBE.

Phebe Conet,	Aged 48	Betsey Hersh,	Aged 25
William Conet,	. . . 18	Cyrenus Hersh,	. . . 18
Adrian T. Cæsar,	. . . 10	Cordelia Hersh,	. . . 13
Benjamin F. Conet,	. . . 5	Theodore Hersh,	. . . 8
Thomas J. Fletcher,	. . . 40	Mary Hersh,	. . . 5
Maria Fletcher,	. . . 37	William Thompson,	. . . 26
Georgiana Fletcher,	. . . 15	Sarah Thompson,	. . . 22
Maria E. Fletcher,	. . . 13	William Carter,	. . . 90
Sarah A. Fletcher,	. . . 12	Ralph Blackwell,	. . . 38
Nathan J. Fletcher,	. . . 10	Sally Blackwell,	. . . 40
Augustus R. Fletcher,	. . . 6	James H. Blackwell,	. . . 13
Julia A. Fletcher,	. . . 4	Roland T. Gardner,	. . . 39
Thomas Hersh,	. . . 45	Jane F. Gardner,	. . . 43
Mary Hersh,	. . . 50	John C. Gardner,	. . . 19

Foster Gardner, .	Aged 18	David Parker, .	Aged 3
Phebe A. Gardner, .	16	Samuel Wood, .	48
Roland T. Gardner, .	14	Abigail Wood, .	45
Eliza J. Gardner, .	12	Lydia Fowler, .	70
Isabella Gardner, .	10	Clarissa Joseph, .	50
Helen F. Gardner, .	8	Love Joseph, .	21
Russel G. Gardner, .	4	— Joseph, .	18
Solomon Bartlett, .	63	Mary Joseph, .	16
Betsey Bartlett, .	48	Joseph Saunders, .	42
Andrew Bartlett, .	28	Love Saunders, .	38
Ephraim Johnson, .	42	Dorcas Saunders, .	10
Salome Johnson, .	45	Robert Courtland, .	16
Anthony Johnson, .	10		—
George Johnson, .	6	Total,	55
Catherine Parker, .	39		

## FALL RIVER TRIBE.

Mahala Page, .	Aged 36	Sarah Crank, .	Aged 52
George Page, .	15	Mark A. H. Crank, .	21
Barton Page, .	12	Catherine C. Crank, .	20
Charles Page, .	8	Thomas M. Crank, .	18
William Page, .	7	Rebecca Allen, .	60
Cynthia Cuffee, .	74	Adam Allen, .	65
Ruth Cuffee, .	68	Pamela Simonds, .	40
David Perry, .	54	Mary Simonds, .	58
Hannah Perry, .	55	Daniel Slade, .	51
Lewis Perry, .	30	Lucretia Slade, .	41
David Perry, Jr., .	23	Sarah Slade, .	35
Josephus Perry, .	20	Hagar Talbot, .	60
William Perry, .	27	Jemima Freeman, .	55
Louisa Perry, .	30	Lucy Terry, .	44
Catherine Perry, .	12	Stephen Terry, .	40
Persis Crank, .	49	Maria Terry, .	42
Henry Crank, .	39	Jane Lyndsay, .	38
Eunice Crank, .	39		—
William H. Crank, .	21	Total,	37
Jane Crank, .	16		

## DUDLEY TRIBE, WEBSTER, MASS.

Rhoda Jaha, .	Aged 32	Barzillai Willard, .	Aged 28
Martha A. Jaha, .	15	Persis Willard, .	7
William H. Newton, .	7	James Willard, .	5
Joseph E. Bowman, .	2	Willard Willard, .	2
Esther Humphrey, .	74	Abigail Robbins, .	68
Elizabeth Humphrey, .	45	Hulda Kile, .	38
George Humphrey, .	23	Alexander Kile, .	15
Mary Humphrey, .	20	—	10
Cyrus Humphrey, .	24	James E. Belden, .	30
Ann Humphrey, .	30	Nancy Belden, .	25
Amy Freeman, .	40	James E. Belden, Jr., .	10
Melansa Freeman, .	21	Frances Belden, .	8
Mercy Freeman, .	22	Belden, .	5
Theophilus Freeman, .	15	Sarah Sprague, .	55
Elizabeth Freeman, .	12	Lydia A. Sprague, .	19
Luke Freeman, .	39	Israel Sprague, .	15
Ira Freeman, .	22	Matilda A. Maria Nichols, .	2
Mary Freeman, .	19	Henry Hall, .	63
Daniel C. Jaha, .	37	Matilda Hall, .	58
Mary Jaha .	34	Ezra Pichens, .	4
Julia Daily, .	40	Noyes B. Shelby, .	8
Augustus Daily, .	9	Aaron Humphrey, .	50
Levi Jaha, .	36		—
Rebecca Willard, .	30	Total,	48

## GRAFTON TRIBE.

Henry Arnold, .	Aged 60	Sarah M. Cisco, .	Aged 29
Sarah Arnold, .	57	James L. Cisco, .	2
James L. Arnold, .	26	Zona Gimba, .	50
Patience P. Arnold, .	19	James Heetor, .	56
Joanna Arnold, .	30	Susanna Heetor, .	45
Mary A. E. Arnold, .	25	John C. Heetor, .	32
Gilbert Walker, .	30	Julia A. Heetor, .	34
Sarah Walker, .	29	Richard A. Heetor, .	24
Sarah E. Walker, .	5	Elizabeth Heetor, .	23
Samuel Cisco, .	39	Peter E. Heetor, .	2

Moses C. Heetor, . . .	Aged 18	Susan J. Heetor, . . .	Aged 10
Simon F. Heetor, . . .	16	Cornelia A. Heetor, . . .	8
William H. Heetor, . . .	14		—
Asa E. Heetor, . . .	12	Total,	26

## YARMOUTH TRIBE.

Samuel Baker, . . .	Aged	Russel Baker, . . .	Aged 9
Sophronia Baker, . . .	34	Abby M. Baker, . . .	7
Jane Baker, . . .	9	Stephen A. Baker, . . .	4
William Henry Harrison Baker, . . .	7	Ezeriah Baker, . . .	1
Martha Emily Baker, . . .	16 months	Barzillai Cash, . . .	
Thatcher Baker, . . .	4	Deborah J. Cash, . . .	
Thomas Nickerson, . . .	61	Charles Edward Cash, . . .	9
Sally Nickerson, . . .	58	Barzillai Cash, . . .	6
Desire M. Nickerson, . . .	41	Leander Cash, . . .	5
Sophia Nickerson, . . .	36	Lucy A. Cash, . . .	3
Simeon Nickerson, . . .	34	Deborah J. Cash, . . .	16 months
Russel Nickerson, . . .	31	Samuel Cobb, . . .	
Deborah J. Nickerson, . . .	29	Polly Cobb, . . .	
David Nickerson, . . .	27	Samuel Cobb, Jr., . . .	6
Polly Nickerson, . . .	25	Edward Cobb, . . .	4
Elizabeth Nickerson, . . .	24	John Cobb, . . .	2
Allen Cobb, . . .	40	William Taylor, . . .	
Sally Cobb, . . .	31	Desire Taylor, . . .	
Susannah Greenough, . . .	29	Freeman Taylor, . . .	16
Thomas Greenough, . . .	3	Thomas Taylor, . . .	12
Heman Rogers, . . .		Emily Taylor, . . .	14
Deborah Freeman Rogers, . . .	27	Susan Taylor, . . .	10
John G. Rogers, . . .	2	William Albert Taylor, . . .	4
John Brooks, . . .		Julia Taylor, . . .	17 months
Nancy Brooks, . . .		William Nickerson, . . .	
Louisa Brooks, . . .	16	Susan Nickerson, . . .	
John Brooks, . . .	14	Thomas B. Nickerson, . . .	26
Mary A. Brooks, . . .	11	Frederick E. Nickerson, . . .	22
Sylvester Brooks, . . .	7	Susan J. Nickerson, . . .	18
William Brooks, . . .	5	Joseph Nickerson, . . .	14
Ezra Baker, . . .		Total,	62
Sophia Baker, . . .			

## APPENDIX B.

WE addressed to the Commissioners of the Marshpee District, and to the guardian of the Chappequiddic, Christiantown, and Fall River Tribes, the following questions. Their answers are given in full.

1st. What is the present condition of your tribe, and how does it compare with what it has been in former years?

2d. What peculiar laws are now in force in relation to the tribe, different from the general laws of the Commonwealth? Under what disabilities are they placed? Should they be continued? If not, how can they be removed?

3d. Is the present system of guardianship adapted to promote the best interests of the tribe? If defective, wherein? Would you recommend its continuance, modification, or abolition? If either the two latter, what change or substitute?

4th. Is the tribe capable of self-government? and would you recommend the extension to it of the privileges of citizenship, with all its liabilities?

5th. Is the land held in severalty, or in common? If both, what amount of each? What is the whole amount of territory belonging to the tribe? What portion of it is public property? What other public property belongs to the tribe? What are the several sources of public income, and what the total amount?

6th. How many paupers? If supported by the tribe, how, and at what expense? If by the state, at what cost? Is the present system of supporting the paupers deficient in any respect? If so, wherein? Can any thing be done to prevent or diminish pauperism?

7th. Does the tribe, or any portion of it, suffer from contact or intercourse with the whites? If so, in what respect, and what is the remedy?

8th. Is there any trouble about fences, boundaries, or titles to their lands? If so, of what kind, and what is the remedy?

9th. What, in your opinion, has been, and is the effect of the admixture of foreign, or negro blood, by intermarriage?

10th. Are there any disputes or litigation among the tribe? If so, of what kind, and to what extent? and what remedy would you propose?

11th. What are the principal avocations or employments of the

tribe? What are their habits as to industry, economy, and thrift, and do they generally receive a comfortable support?

12th. What is the condition of the tribe as to health, and what are their facilities for medical advice?

13th. What are the habits of the tribe as to chastity and temperance; and how do they compare with their past condition in these respects?

14th. What is the condition of the schools? How long kept? What amount of money raised by the tribe, and what amount received from the State, or other sources?

15th. What amount of preaching, or other opportunities of religious teaching is enjoyed? What amount of money is raised by the tribe, and what amount by the State, or societies, for this purpose?

16th. Can you suggest any measures which the Legislature can adopt to increase the productiveness of the lands of the tribe? in a word, to improve the physical, intellectual, or moral condition of the tribe.

17th. Please state generally such facts, and make such suggestions, as may occur to you, in relation to the condition and wants of the tribe, and the means of its improvement.

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*Letter from Mr. Thaxter.*

EDGARTOWN, Dec. 28th, 1848.

DEAR SIR,—In compliance with your request, under date of 11th inst., I improve the first leisure moment to reply to the several inquiries therein contained.

Reply to Question 1st. They are generally moral, intelligent, and industrious, conducting their affairs with prudence and economy. They live in good frame buildings, comfortably furnished, and provided with most of the necessaries of life. Formerly, they were generally licentious, and immoral, given to intemperance, and other vices, and comparatively indolent and idle, frequently not having the necessities of life.

Reply to Question 2d. They are now under the special act of March 10, 1828, which, in most of its provisions, seems well adapted to their present condition; but it seems to me that Art. 3d, of Sec. 4th, should be expunged from the Statute; the provision in the general laws being amply sufficient.

They cannot sell their lands, neither can they make any contract that is binding, without the approbation and consent of the guardian. These are salutary prohibitions, and satisfactory to the Indians.

I am of opinion that the law of 1828, except Art. 3, Sec 4, should remain for the present. I come to this conclusion after much consideration, believing that it accords with the feelings and wishes of the Indians.

I come to the foregoing conclusion, partly from the fact that no tribe gives evidence of so great moral and intellectual attainments, or of so much industry, thrift, comfort, and happiness, as the Chappequiddic and Christiantown tribes, who are governed by said Act. They are rapidly advancing from a state of ignorance and vice, to the dignity of men and women.

Reply to Question 3d. I think the present system of guardianship is adapted, for the present, to promote the best interests of the Indians, but much must depend upon the character of the guardian.

Should the Act of 1828 be repealed, it seems to me, that it should be done prospectively, on the petition of a majority of the Indians; that provision should be made for the settlement of all difficulties between them and the neighboring whites, especially at Chappequiddic, where the divisional line fence, between the Indians and whites, is frequently a source of trouble, and sometimes litigation; the whites, often neglecting, though required by law, to make and maintain said fence. You are aware that the Indians, at Christiantown, have their lands well fenced with stone wall; but that very little land is fenced at Chappequiddic, there being no material for that purpose.

At Chappequiddic, the cattle graze in the tethering rope, except during winter.

Reply to Question 4th. I think the tribes are capable of self-government, but not to the extent that more enlightened, and better informed communities are.

I think the extension to the Indians of the privilege of citizenship, with all its liabilities, would not be beneficial to them, and that they do not, at present, desire it.

Several of them enjoy the privileges of citizenship, in consequence of owning land not within the Indian territory.

Reply to Question 5th. A portion of the lands is held in severalty, and part in common. By examining the Report of the Commissioners, appointed under the Act of 1828, deposited in the office of the Secretary of the Commonwealth, you will see the division of the land,

to the several persons therein named, the quantity of land undivided, and in common, and that set off for public uses.

The annual income of public land, at Christiantown, or Chappequidic, which is their only public income, does not exceed fifteen (15) dollars. This sum is expended annually, in assisting the needy.

Reply to Question 6th. There are, at present, but two persons, both of whom are at Chappequiddic, who require permanent assistance. One is Jane Saunders, some 85 years old; the other William Johnson, about the same age; the former, blind, the latter, nearly blind. Jane receives seventy-eight (78) dollars, and William fifty (50) dollars a year, from the State.

Although the Act of 1828 provides for assessing taxes for the support of the poor, none have yet been assessed. They prefer to do what they can to assist the needy, by private charity. They are kind and considerate towards each other, in sickness and poverty,

Reply to Question 7th. I do not know that the Indians suffer from any illicit intercourse with the whites.

Reply to Question 8th. See reply to Question 3d, in part. The principal trouble, as to title, occurred last fall. The Commissioners, after dividing the lands, thought proper to say, (see the Report of the Commissioners,) "The privilege of picking *cranberries* shall ever remain *free* for the Indians, and people of color; but none shall be debarred from making any improvement upon cranberry swamps, within their respective territories, which shall render them more beneficial to their interest."

At the time, there were a few cranberries on land set off to Ferribee Harris. By cutting out the brush, and clearing the land, the cranberries have gradually increased, so that the annual produce is now from 8 to 15 bushels.

Three of the Indians thought they had a right to pick these cranberries. I told them they had not, and advised them not to meddle with them, but they persisted, and picked them, having been advised by some white persons to do so, as it was plain, (as they said,) that they had the right.

In my opinion, the Commissioners transcended their authority,—the incumbrance was inconsistent with the enjoyment of the land. I shall probably be compelled to take some legal measures to settle this matter.

A Resolve was passed, March 4, 1830, authorizing Daniel Fellows, Jr., guardian, to bring suit against the whites, who would not make

their share of the divisional line fence; but it is thought to be inadequate, and has never been tested. Perhaps, a law authorizing the guardian, whenever the whites neglect to make, and maintain, said fence, to make and maintain it, at the expense of the whites, would be best.

Reply to Question 9th. I think the admixture of negro, or foreign blood, by intermarriage, has been beneficial.

Reply to Question 10th. There are occasionally disputes, but are generally settled by the guardian, without litigation.

Reply to Question 11th. Their principal avocation is farming. A few of the younger men go to sea, in the whaling business. These latter are not so provident and moral as the former. Some of the young women go out to service, in families, and are much esteemed as help.

Reply to Question 12th. They are generally healthy, but when medical assistance is required, they have to send from three to ten miles, for a physician.

Reply to question 13th. They are chaste, and temperate, with few exceptions, and compare favorably with the neighboring whites. Formerly, it was far otherwise.

Reply to Question 14th. Their schools are well kept, and generally well attended. Their capacity for receiving instruction is equal to the whites, of the same class. Their schools are kept from three to four months, and supported by moneys received from the State, amounting to about forty-six (46) dollars, annually, to each of the two tribes.

Reply to Question 15th. Formerly, the Society for Propagating the Gospel, sent missionaries to the Indians, viz: at Narraganset, Gay Head, Christiantown, and Chappequiddic; but, in consequence of certain difficulties, they discontinued the mission, some few years ago. The Indians frequently hold meetings among themselves, and the more gifted exhort and pray. Occasionally, some one preaches to them. No money is raised by them, or the State, for the support of the Gospel.

Reply to Question 16th. I cannot now make any practical suggestion, in reply to this question, except one relative to their fences. At Christiantown, their lands are well fenced with stone wall, and are productive, yielding a competence to the industrious and prudent.

At Chappequiddic, they have no means wherewith to fence their land but by buying posts and rails. Some have done so, but others are unable, which lays those who can, under great disadvantage, as they cannot compel their neighbor to make his half.

A two-rail fence, the material for which would cost seventy-five cents a rod, would be amply sufficient, as they keep no sheep. If the State would furnish them with the material for such a fence, they would be able to erect and maintain it, and they would thereby be enabled to improve their lands to much greater advantage, and prevent many unpleasant disputes, which now arise, mainly from the fact, that they are compelled to pasture their cattle in the rope. Such a fence would, unquestionably, greatly improve their moral condition also.

Reply to Question 17th. I have endeavored to reply to your several questions, respecting the Christiantown and Chappaquiddic Indians, and it would, in truth, be gratifying to me, if I were able to suggest something more tangible, for the improvement of the physical, intellectual, and moral condition of the Indians.

As the different tribes are surrounded with so many different circumstances, it seems necessary, to a proper understanding of the subject, that each tribe should be considered separately, excepting the tribes at Christiantown and Chappaquiddic. They are both surrounded with a white population, with whom they have intercourse, the tendency of which, is, to assimilate them in manners, customs, &c.

The Gay Head Indians are differently situated. They live on a peninsula, and have little intercourse with the whites; consequently, they are more peculiar in their manners and customs, and are not so far advanced in the art and science of agriculture, as the two first-mentioned tribes.

They are extremely jealous of the whites, and not without cause. By Sec. 11th of the Act of 1828, it is provided that the Act aforesaid may extend to the Gay Head tribe, but owing to certain difficulties with former guardians, they have not, and I think they will not, accept of the said Act for their government. Time will not permit me to enlarge. I have not time for revision, and having written "*currente calamo*," I pray excuse me if I have not fully met your expectations.

Very respectfully, yours, &c.,

LEAVITT THAXTER.

F. W. BIRD, Esq., Chairman of Indian Commission.

## APPENDIX C.

*Letter from Mr. Marston.*

MARSTON'S MILLS, December 22, 1848.

F. W. BIRD, Esq.,

DEAR SIR,—Your communication, making certain inquiries respecting the Indians under my supervision, dated 11th instant, I duly received. In reply, I have to say, in reference to the *two* tribes, the Herring Pond Indians and the Marshpee Indians, of which I have the care, as follows:—

To question 1. The present condition of the Marshpee tribe is what most of them call tolerably good, but it is not so good as could be wished. Nothing is wanted to improve it, but their own industry, economy and sobriety. When compared with the past, their condition is better, in some respects, in others not so good. Their wood is nearly all cut off, as the Commissioners already have seen.

The condition of the Herring Pond tribe is much better than in times past.

2. See Act of 1834, and Act, March 3, 1842, in relation to Marshpee. They are placed under no disabilities, except what they wish, or most of them. They desire no alteration in their laws, nor do I think their good requires any. They do not consider themselves under guardianship.

3. They do not wish any alteration in the law, in regard to the Commissioner—they wish it to remain, believing it to be for their best interest. They desire such an officer to have a general oversight of their affairs, that they may not be led astray by designing white men, in various matters. They need aid, particularly in pauper cases. In one instance, they might have been saddled with a whole family but for the untiring opposition of the Commissioner. A tract of land was about to be taken from the Herring Pond Plantation, worth thousands of dollars, and was saved by the efforts of the Commissioner, and the title settled in favor of the tribe forever. At various times, disastrous fires have threatened and attacked their wood, and it has been saved by the prompt and efficient action of the Commissioner, after the Indians had yielded, and left the wood to its fate. And, chiefly, they need the services of such an officer as treasurer, especially to have the care of their invested funds.

4. The Marshpee tribe have all the self-government they wish. The greater part of them do not care to have the privilege of voting for State officers, nor do they want to be taxed to enable them to have the right of suffrage. The Herring Pond tribe certainly do not wish it.

5. A small proportion of the land in Marshpee is held in common—the greater part in severalty—say 2000 acres in common, and 11,000 in severalty. For the sources of public income, allow me to refer you to my reports, in former years, especially of the last two years. See Document, House of Representatives, No. 8, 1846, and Document, Senate, No. 21, 1848.

6. Allow me, again, to call your attention to the printed documents, above referred to, in relation to paupers. I do not know as any thing can be done to prevent or diminish pauperism, besides what is doing.

7. Contact with the whites cannot be prevented, if it were desirable.

8. There is no trouble about boundaries or titles, except in one small matter, which, I think, the Commissioners have knowledge of.

9. The admixture of foreign, or negro blood, cannot be prevented. The mixture has been there so long, and to such an extent, that it is difficult to say whether it is an injury or not. My impression is, that the Indian and negro races would be better off, distinct and separate.

10. There is very little litigation, indeed.

11. The principal avocation, or employment, is agriculture—but in a small way—and seafaring. Their habits of industry are not very good—they do not appear to care about accumulating property. They procure, as a general thing, what they call a comfortable support, and, where they fail, it is because they are indolent, or intemperate, or both.

12. They are as healthy as the surrounding white population. There was considerable sickness among them, last summer and autumn, as there was among the whites—as you already know, I think. In former years they have had a physician, paid by the year, from common funds, for the whole tribe. For several years past, the poor have had a physician, paid by the District—those able to do so pay from their own means. They suffer no inconvenience in procuring medical advice. They employ the same persons as their white neighbors, and select for themselves, among the physicians in their vicinity.

13. Their habits of chastity I cannot state about, with any precision. There are very few illegitimate children—not more than one a year, for the last ten years—which is much less than the average in former years. There has been a great improvement in regard to temperance. In years past, more than two thirds drank freely of intoxicating liquors, and very few, if any, were free from the use of them. Now, few drink at all, and still fewer drink to excess—and much less would be used, if it was not furnished by the whites. Against this, there are now stringent penal laws in force.

14. Their schools, generally, are good. In Marshpee, there are two schools, kept about six months each in the year. The average annual expense, for the last ten years, has been \$254 23, of which \$160 is drawn from the State treasury. The balance is from their own public income.

15. They have preaching most of the time. It is all paid for from money, from the income of the "Williams Fund"—\$416 66 annually.

16. I know of no measure, which I would now recommend to the Legislature, in regard to the Marshpee Indians, except as it relates to State paupers.

17. I have spoken in reference, chiefly, to the Marshpee tribe. The Herring Pond Indians are in good condition, have ample means of living, and comfortable dwellings. Their land has some good wood on it—and they have more than \$2000 at interest, and owe no debt. They have good medical aid, paid from their public treasury, a good school-house, and good schools. The poor and aged are well provided for. Nothing is lacking among them, but more religious instruction. They have stated preaching, once in six weeks, and other occasional preaching.

I should have been pleased to have replied more fully, and, at an earlier day, but many engagements, and absence from home, have prevented me.

Respectfully, your ob't serv't,

CHARLES MARSTON.

## APPENDIX D.

*Letter from Mr. Winslow.*

FALL RIVER, DEC. 14th, 1848.

DEAR SIR,— Yours of the 12th inst. is at hand, and I must ask you to make all possible allowance for the imperfect manner in which I must, necessarily, answer the questions you propound, from my limited knowledge of the former condition of the tribe; I will, however, do what is in my power, towards answering the same. And

1st. The present condition of the tribe is decidedly poor, but better than in former years, in some respects.

2d. There are no existing laws, that I know of, in relation to the tribe, excepting a Resolve, passed June 9th, 1818, appointing a guardian; no disabilities, except their not being allowed to vote, and I think that to be no disadvantage to them.

3d. The present system of guardianship seems to be adapted only to the relief of those most needy, as far as their physical wants are concerned; I think it might be improved by a limited appropriation, to be expended by the guardian, for specified purposes, instead of leaving it at his discretion; and that he be instructed or directed by the Legislature, what course to pursue in regard to cultivation, or improvement of the lands of the tribe.

4th. I think the tribe would receive no benefit from the privileges of citizenship, if conferred upon them.

5th. The land is held, both in severalty, and in common, some four or five acres, to each of four families, and the remainder is held in common; the whole amount of territory, is about one hundred and ninety acres. I suppose the whole territory to be public property, and to belong to the State, as it was conveyed to the province of Massachusetts Bay, by one Daniel Wilcox, and afterwards, in the year 1701, "it was ordered, that the Indians be accommodated with a settlement for a plantation upon said lands, *to be holden by them of his Majesty's government, within this province, during the pleasure of the government.*" There is no other property of any kind, that I know of; no source of income, excepting the small amount obtained from their woodlands, which are held in common.

6th. There are seven who have been supported in part at the expense of the State, at an average cost of about forty dollars each, per year; the present mode of supporting them is probably as good as any

I could suggest. I do not see any way in which pauperism can be diminished.

7th. The tribe, I think, have not suffered, in any respect, from contact with the whites, otherwise than by depredations committed upon their woodlands, in former years, by some of their white neighbors.

8th. There is some, and but very *little*, fence to be troubled about; the bounds which mark the several portions belonging to individuals, or allotted to them, are entirely obliterated; the bounds of the whole tract, at the corners can be found. I have employed a surveyor to run the lines, and find that the lands have been encroached upon, somewhat, by owners of adjacent lands; the tribe have no title whatever to the lands, I think.

9th. What is, or has been, the effect of amalgamation, I cannot say; but from present appearances, it seems that the half-negro is more disposed to labor for a living, than the full blood native.

10th. There are none, at present, but have been some in former years, I understand, in relation to the lands.

11th. The principal employment is day labor, and the majority being women and children, their labor amounts to very little; their habits are *not* remarkably industrious; some few exceptions, however; generally speaking, they are decently supported.

12th. The health of the tribe, generally, is *good*, with one or two exceptions, *very good*; those are brought on by intemperance; a few cases of small pox have lately occurred, in one family, but are now well; their facilities for medical aid, the same as other inhabitants in the same neighborhood, which are good.

13th. The habits of the tribe as to chastity, are not bad; and, as to temperance, probably will not suffer in comparison with the whites; there has been improvement, in latter years, in respect to both chastity and temperance, I think, from the best information I can get, relative to their history.

14th. The tribe have no schools, receive no money from the tribe, State, or any other source, for that purpose; but the children, generally, have access to the public schools, the same as the children of any citizens; there are not over five or six children, who are situated so they can attend school.

15th. The tribe enjoy the same privileges, in regard to religious matters, as they do in respect to schools, the families, (four in number,) living on the Indian lands, have no meeting that they can attend, within about four miles; those living near the village have all the privileges

they could wish for, and, by a few of their number, they are well improved; there is no money raised from any source, for the purposes before named, and never has been since they were under the care and superintendence of the Commissioners of the Society for Propagating the Gospel in North America, which superintendence was discontinued some time before any guardian was appointed. The first guardian was appointed in 1807, by a Resolve of the General Court.

16th. It seems to me, that, if the Legislature should, in their wisdom, deem it proper to make an appropriation, for the purpose of fencing the lands, and otherwise improving the same, in some degree, and make suitable provision for all such as will live upon, and improve the land, (or such part as may be assigned to them,) in the best way to obtain a living, that thereby their condition might be somewhat improved; or sell the land, and support them from the proceeds, who are unable to support themselves, (as far as may be.)

17th. The general state, or condition of the tribe is such, that it seems hardly possible to conceive of any plan, that would be conducive of any great good to them, as a tribe; for they are but a "miserable remnant," comparatively speaking, and are but little disposed to associate, or make a society of themselves, but seem to live isolated, and look for little else than the supply of their physical wants; therefore, it is almost impossible to do any thing for them, otherwise than in their individual capacity. There are four families living on the Indian land, and but two men among them, who are able to labor for their support; two families living in the village, composed of women and young children, mostly; the males generally are at sea, those above the age of sixteen years.

It seems, by record in the Secretary's office, that, in the year 1764, a Committee of the General Court appointed a surveyor, to renew the bounds, survey, subdivide, and plan the tract of land, which he made to be 190 acres and 64 rods, "granted by ye General Court, to Capt. James Church and Company Inds., and subdivided the same into twenty-eight equal parts, and erected suitable bounds, at ye corners of each divisional part, or lot;" each lot contained 6 acres and 128 rods, and were then allotted to so many families, or individuals, as the case might be. Now, I suppose, there is not one of the tribe, that can tell where his, or her lot is situated, or any thing definite in relation thereto.

I have the honor to be, respectfully, your ob't servant,

BENJAMIN F. WINSLOW.

F. W. BIRD, Esq., Chairman Commissioners, &c., &c.

## APPENDIX E.

The following statements were furnished at the Treasurer's office; the first, to the Chairman of the Committee on Claims, last winter:—

*Amount paid by the Commonwealth for support of certain Tribes of Indians, from 1843 to 1847, inclusive.*

TRIBE.	1843.	1844.	1845.	1846.	1847.	Total.
Chappequiddic and Christianstown, - - -	\$156 00	\$211 50	\$99 90	128 00	\$172 85	\$768 25
Dudley, - - -	101 97	146 99	-	507 48	85 22	841 66
Fall River, - - -	107 69	165 82	76 50	140 83	252 40	743 24
Gay Head, - - -	25 55	25 55	-	-	25 55	76 65
Grafton, - - -	-	-	30 00	-	10 00	40 00
Hassanamesit, - - -	50 00	50 00	50 00	50 00	50 00	250 00
Herring Pond, - - -	26 70	-	51 17	*38 01	40 55	156 43
Marshpee, - - -	321 11	317 34	290 22	*346 15	446 10	1720 92
Punkapog, - - -	100 00	100 00	150 00	150 00	229 00	729 00
	889 02	1017 20	747 79	1360 47	1311 67	5326 15
<i>Salary of Guardians not included above.</i>						
Chappequiddic and Christianstown Indians, - - -	150 00	150 00	150 00	150 00	150 00	750 00
Dudley " - -	50 00	50 00	-	100 00	50 00	250 00
Fall River " - -	25 00	35 00	35 00	35 00	35 00	165 00
Punkapog " for 20 years, at \$100 per ann.,	-	-	-	200 00	50 00	250 00
	225 00	235 00	185 00	485 00	285 00	1415 00
Charles Marston and N. Hinckley, as comm'rs for partitioning Marshpee Lands, - - -						
	905 50	-	-	-	-	905 50
Do. and L. Hinckley, - - -	-	-	226 37	-	-	226 37
Bridge over Santuit River, - - -	-	-	-	140 00	-	140 00
	905 50	-	226 37	140 00	-	1271 87
Brought down, - - -	889 02	1017 20	747 79	1360 47	1311 67	5326 15
" " - -	225 00	235 00	185 00	485 00	285 00	1415 00
Total, - - -	2019 52	1252 20	1159 16	1985 47	1596 67	8013 02

\* Of these two sums for support in 1845, there was paid back, in 1847, \$116 20 on account of Marshpee, and \$12 46 on account of Herring Pond.

*Amount paid for support of certain Tribes of Indians, for the year 1848, including salaries of Guardians.*

Chappequidic and Christiantown, L. Thaxter, including \$150 salary -	-	-	-	\$371 24
Dudley Indians, Daniel Davis, -	-	-	-	22 74
" " Amos Shumway, -	-	-	-	191 10
Fall River, Holder Wordell, -	-	-	-	214 66
Gay Head, -	-	-	-	13 72
Hassanamesit, Judge of Probate for Wor. Co., -	-	-	-	50 00
Herring Pond, Charles Marston, -	-	-	-	25 55
Marshpee Indians, " -	-	-	-	434 50
Punkapog, Thomas French, -	-	-	-	222 72
				<hr/>
				\$1,546 23
Add amount for repairs of buildings for Dudley Indians, -				500 00
				<hr/>
Add previous amounts, -	-	-	-	\$2,046 23
				8,013 02
				<hr/>
Deduct amount paid back by Marshpee and Herring Pond. -	-	-	-	\$10,059 25
				128 66
Total amount paid by State in six years, -	-	-	-	<hr/>
These statements do not include amounts paid from school fund.				\$9,930 59

## APPENDIX F.

We cannot avoid referring more particularly to the treatment which the "Christian Indians,"—the then powerful ancestors of the feeble remnants, whose case is now before us,—received during Philip's War. Not only were they really friends, but they were treated as enemies. "It was their hard fate," says Mr. Sparks, from whose life of Eliot these facts are mainly gathered, "to have the good will of neither party in the war; to be treated by Philip as allies of the English, and to be sharply suspected by the English, of a secret, but determined leaning towards Philip."

"The circumstances of the time account for this inflamed state of

popular feeling against the Christian Indians. A fierce and powerful enemy was ravaging the country. The flames of burning villages glared in the darkness of midnight, the scalping-knife, the arrow, and fire-arms, were lurking in ambush by day. The passions of the people were naturally exasperated to the highest pitch against those, the dread of whose incursions disturbed the slumbers of night, and surrounded the labors of the field with peril. The usual epithets applied to the savage foe were ‘wolves, blood-hounds, fiends, devils incarnate;’ and Increase Mather uttered the common sentiment, when he said, that the English did not ‘cease praying to the Lord against Philip, until they had prayed the bullet into his heart.’”

By way of “accounting for, not justifying, this blind excitement, which would not stop to separate between the innocent and the guilty,” Mr. Sparks says, “under intense alarm, men are apt to lose sight of the distinction between justice and injustice, between right and wrong.” We fear that this “common proscription of the praying Indians” may be more justly accounted for by attributing it to the almost universal popular sentiment, which then, which had previously, and which has subsequently, regarded the Indians as outcasts and outlaws, — not only “aliens from the Commonwealth of Israel,” but “strangers” to every “covenant of promise.” It was precisely the same sentiment which justified, nay, demanded, the selling of the wife and son—the queen and heir apparent, of Philip of Pokanoket, into slavery. In the eloquent language of Mr. Everett’s Address at Bloody Brook — “They were sold into slavery, — West Indian slavery! an Indian princess and her child, sold from the cool breezes of Mount Hope, from the wild freedom of a New England forest, to gasp under the lash, beneath the blazing sun of the tropics! ‘Bitter as death;’ ay, bitter as hell! Is there any thing, I do not say in the range of humanity—is there any thing animated, that would not struggle against this?”

It was under the influence of this rooted prejudice, inflamed by the circumstances of the case, that the “praying Indians” were subjected to the cruel treatment, to which we wish to direct attention. Without the slightest reason, in the conduct of these poor Indians, to justify the suspicion of favoring Philip, the Natick Indians were first ordered to be removed to Deer Island. When Capt. Thomas Prentiss, who was appointed to superintend their removal, “arrived at Natick, and made known to them the pleasure of the court, they sadly, but quietly submitted, and were soon ready to follow him. Their number was about

two hundred, including men, women, and children." They were first ordered to a place called the Pines, on Charles River, two miles above Cambridge; and "on the 30th of October, about midnight," (fitting hour for this 'deed without a name,') "they embarked in three vessels, and were transported to their destined confinement, on Deer Island." A melancholy parallel might be drawn between this scene, of a whole people torn from their friends and the graves of their fathers, with the venerable Eliot weeping his blessings and his farewell, and similar scenes which have since occurred, as tribe after tribe have been driven to the far West. The settlement at Wamesit, (Tewksbury,) was broken up, and the Indians scattered. The Punkapog and Hassanamesit, (Grafton,) were also sent to Long and Deer Islands. In the summer of 1676, a company of praying Indians, engaged in the war against Philip, and proved faithful and efficient, "slaying not less than four hundred of the enemy, in the summer of 1676." Philip himself, as is well known, fell by the bullet of one of these Indians.

The old and feeble men, and the women and children, suffered terribly in their confinement, especially after the able-bodied men were withdrawn. "Soon after this, the General Court gave permission for their removal from the islands, taking care, however, to provide that it should be done without any expense to the colony! They were taken to Cambridge, where Mr. Thomas Oliver offered them a residence on his lands, near Charles River." Here they lived, by fishing and upon charity, until spring, when most of them returned to their homes. Homes? Alas! the hand of the spoiler had stripped their plantations of the charm implied in that endearing word. Since that day, the Praying Indian has had no home.

This transaction gave a death-blow to the efforts for Christianizing the Indians. "After this rupture," says Mr. Sparks, "it was hard work to reunite sympathies, which were broken before they had time to coalesce firmly. There would be bitter remembrances, which might be smothered, but would hardly fail to throw a chill upon the persuasions of the English Christians."

It is in behalf of the descendants of these persecuted tribes, that we make an appeal,—feeble, and unequal to our own convictions and feelings, to the Legislature of a magnanimous and generous Commonwealth. We cannot add force to the eloquence of a simple statement of facts.

## SUPPLEMENT TO HOUSE NO. 46.

## APPENDIX G.

Since that portion of the Report, relating to Gay Head, was written, we have received the following communication. It was probably delayed by the obstruction in the transmission of the mails from the Vineyard to the Main:—

*To the Honorable Commissioners, that were appointed to visit the Indians of the Commonwealth.*

GENTLEMEN,—The proprietors of Gay Head very humbly ask you to present their petition, or make mention of it in your Report, asking that we may be favored with the foregoing regulations. Knowing that you were acquainted with us personally, we have drawn up this, without the aid of any person; so you will not be surprised at the feeble manner it is done in. It is with lively emotions of gratitude, that we call to mind the words that you said to us in the school-house, that you would do all you could, reasonably, for us; therefore, we put all confidence in your honors.

Done in behalf of the proprietors of Gay Head.

Yours, with much respect,

ABRAM RODMAN, *Proprietor's Clerk.*

GAY HEAD, February 14, 1849.

The petition, accompanying the above communication, is as follows:—

*To the Honorable Senate, and House of Representatives, in General Court assembled:*

We, the Indians and people of color, on Gay Head, in Duke's county, would most respectfully represent, that we are satisfied with that section of the law that says, Be it further enacted, that no action shall be brought against any of the Indians, mulatto or negro proprietors of said lands, for any debt, hereafter to be by them contracted with any person or persons, for any sum whatsoever. And we are also satisfied with that act that says, no Indian, mulatto or negro, shall bring an action against any white person, for debt; and the presence

[Feb. 1849.]

of this act shall be taken as evidence in any court in the Commonwealth. Therefore, we pray your honorable body to continue the same.

We would farther represent, that our bound against the whites has never been recorded; therefore, we pray your honorable body to run the line between us.

We would farther represent, that some men who have married women that belonged on Gay Head, never come to Gay Head to live, but lived in other towns, and were voters there. And, it so happened, that their wives died before the children could take care of themselves, so they were all sent on Gay Head. Others have married strangers, and never come on Gay Head to live, but their children or grandchildren will come, and claim to be full proprietors, which we think is not right. We are willing to do all we can for Gay Head poor; but we are not willing to maintain people that do not rightly belong on Gay Head, for we have no means of supporting them; therefore, we pray your honorable body to enact such laws as you may think best, to shield us from such unfairness. We have but a very little education, and, of course, cannot know much about the laws of the Commonwealth; therefore, we look to your honorable body, with confidence, to enact laws for us. And we, as in duty bound, will ever pray;

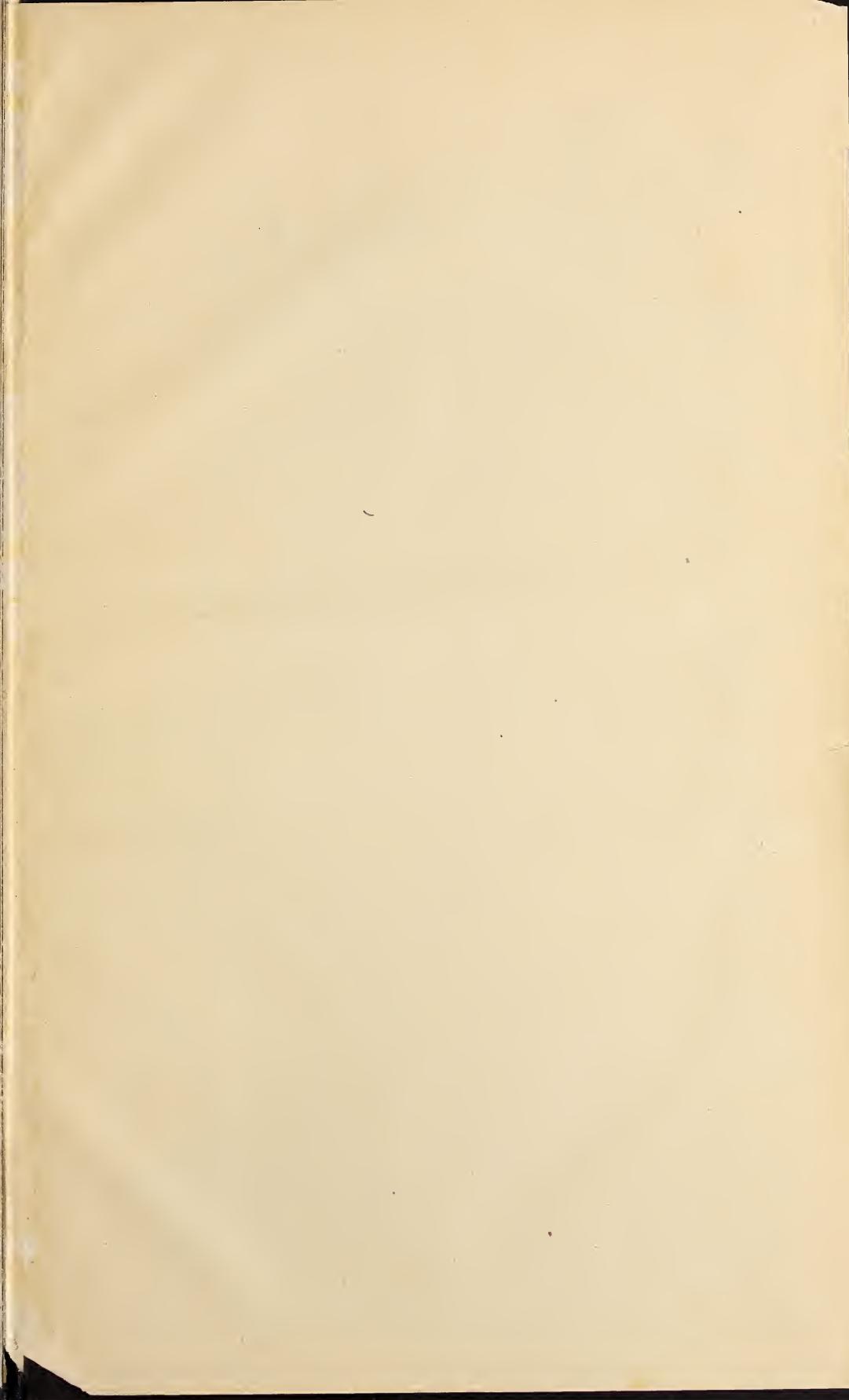
Zeacheous Howwoswee,	Francis Silvia,
Samuel Peters,	Francis Mingo,
Lewis Cook,	Hebron Wamsley, Jr.,
Isaac Johnson,	Hebron Wamsley, Sen.,
George David,	Amos Jeffers,
Tristram Weeks,	Isaac D. Rose,
William Jeffers,	Jonathan Francis,
Levi Cuff,	Abram Rodman.
Alvin Manings,	

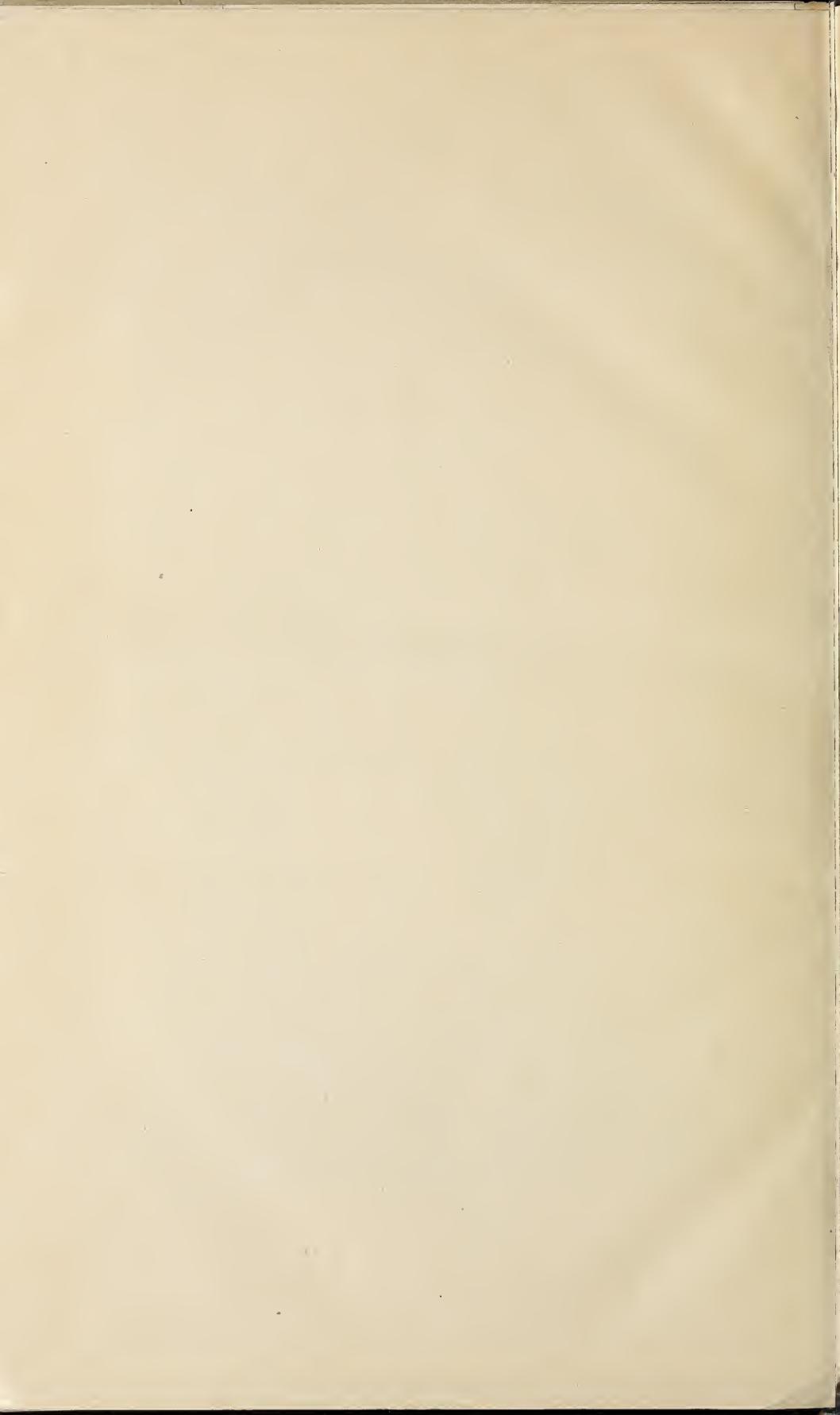
The line between the territory of the whites and that of the Indians, is distinctly defined by a substantial rail-fence; and we imagine there is little danger of encroachment from the whites. Still, it would put forever at rest a matter which might, possibly, otherwise, lead to litigation, to have the boundaries legally defined and recorded.

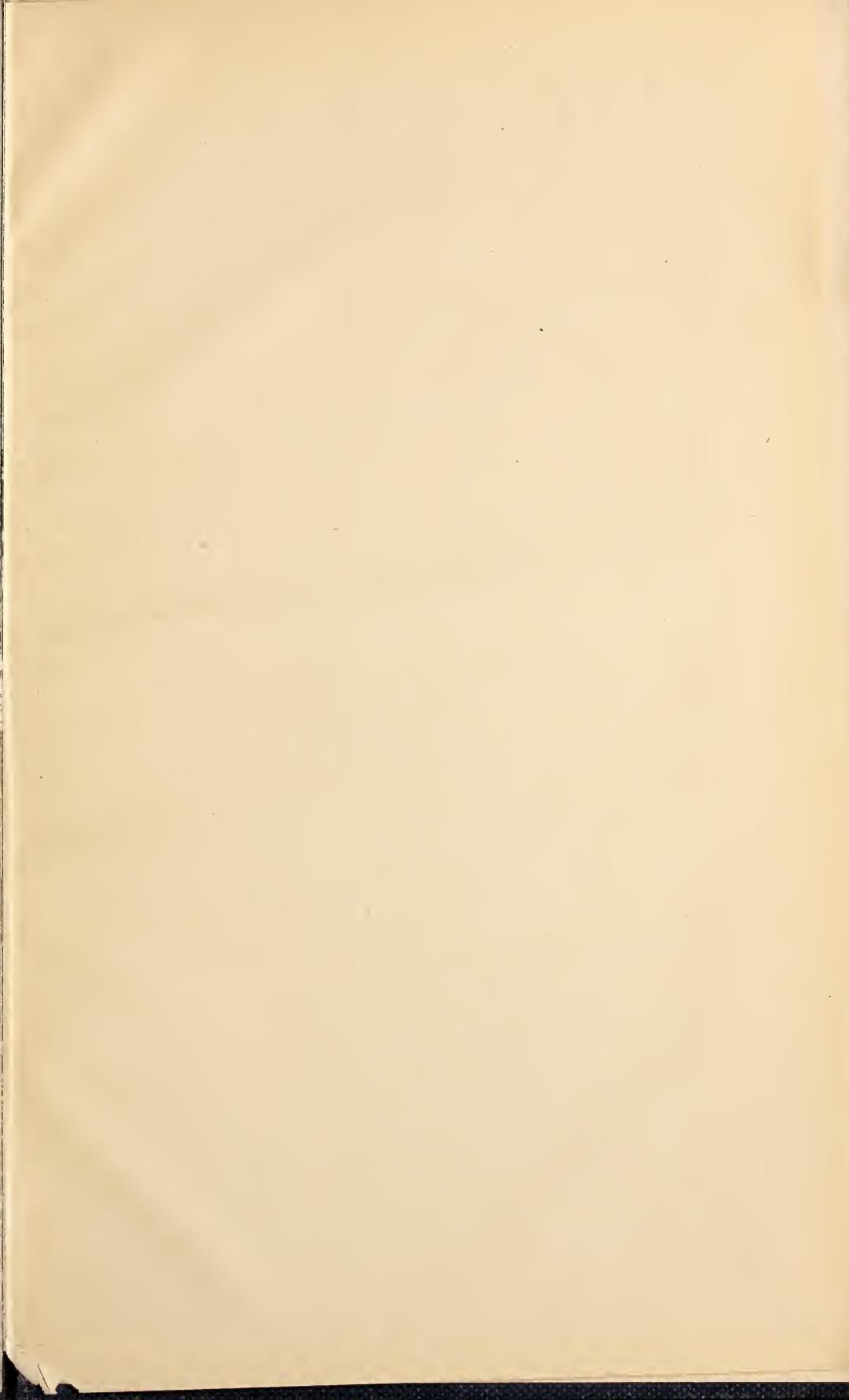
The other subject, viz., the division of the lands, is referred to on the 20th and 21st pages of the Report. Undoubtedly, the whole matter of division and descent, will require further legislation. Whether the time for legislative action has come, and what shall be its character, we leave to the wisdom of the Legislature, to decide.

56

L. of C.





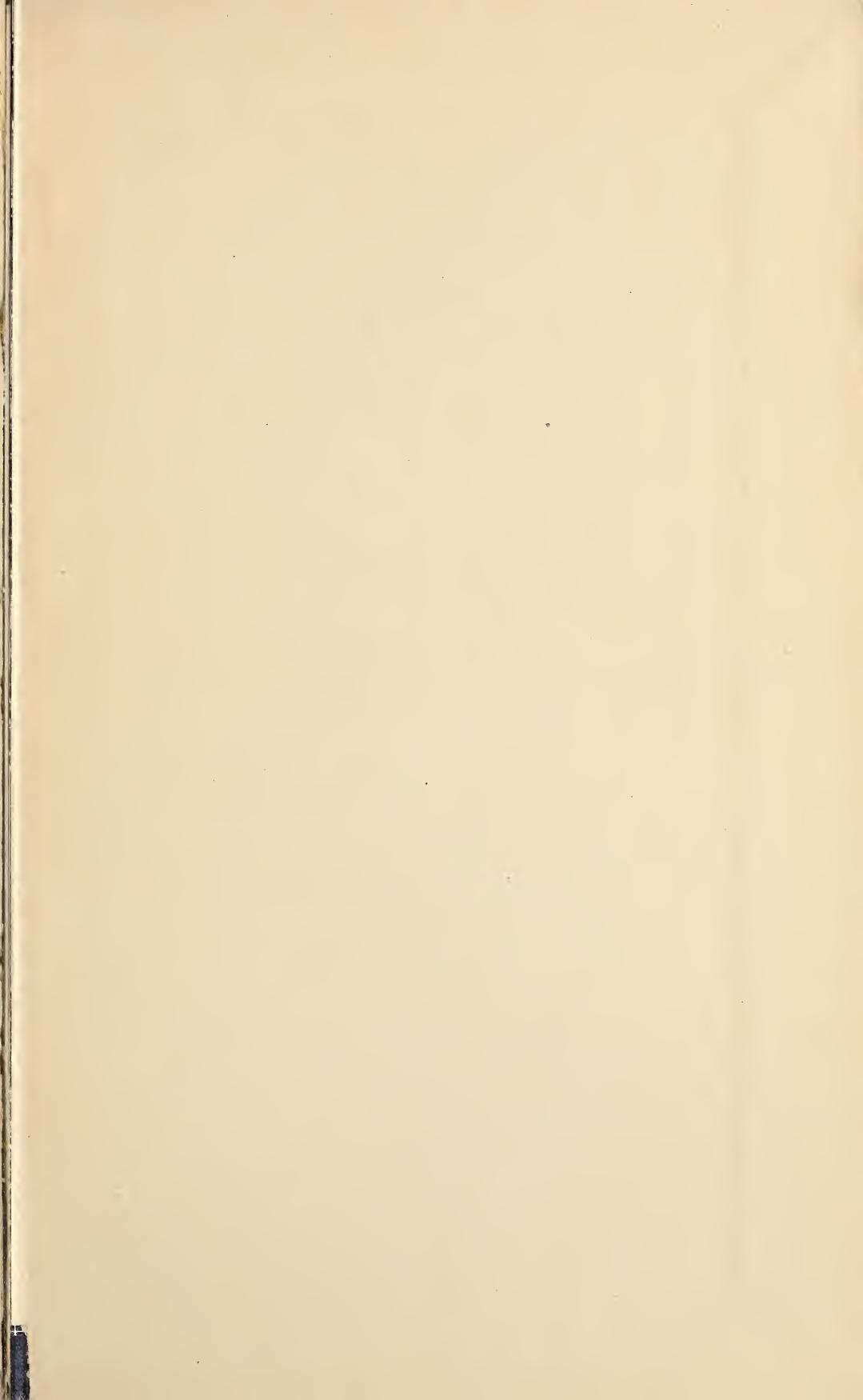


Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: March 2010

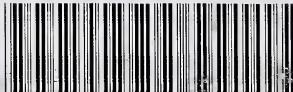
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